A MANVAL OF PRAYERS NEW

GATHERED OVT OF many and diuers famous authours aswel auncient as of the time present.

Reduced into 13. chap. very commodious and profitable for a deuout Christian.

Where vnto is addid a Sommarie of the Christian beleefe.

More certaine Litanies.

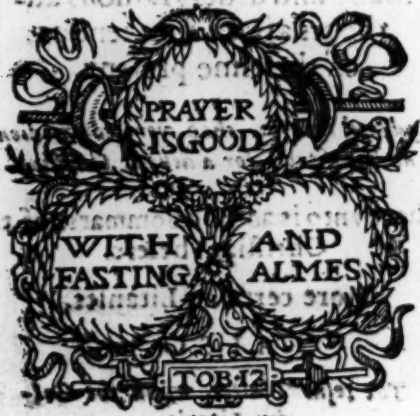
ALSO

The Iesus Psalter with the Golden Litanie.

1. *Pet. cap. 4.* Be wise therfore and watch in prayers. But before al things, hauing mutual charitie continual among your selues.

CVM PRIVILEGIO.

This is the Iustice of mã in this life Fasting, Almes-deedes, and Prayer.



Ibidem in serm. 59.

He that wil haue his prayer to flie to heauen, muste make it two winges, Almes-deedes, & Fasting, and it shall spedelie ascende and bee harde.

95.03
58 ... 301-3

THE COLLECTOVR AND translatour of this presente Manual, to the Catholicke and Christian Reader.

MOst deare Countrimen vvhose desires are to serue God in holines of life, craving aide for the accomplishment of your religiouse intentes at the handes of his Maiestie, by the merites of Christ, and intercession of the blessed virgin Mary, and all Angels and saints: to the intente that you may proceede daily from one vertue to another and to be helped by the labours of God his seruauntes and saincles, (vvhoe from time to time to increase the deuotions of the people, haue leste manie holie prayers and exercises, as a treasure for to comforte and strengthen the dull soule of man) I haue thought good to collect and translate certaine deuoute prayers verie fitte and conue-

mente for this time, vvhich is done the more vvillingly in respecte of the greate and zelouse desire that many of our poore countrie hath, rather to occupie them selues deuoutly by begging pardone for their sinnes, then curiously by searching the secrete misteries of God, to spende their time in vnprofitable and insolente contradictions, tendinge to no other ende, but onely to roote out of the mindes of Christian Catholickes al true faith, firme hope, and perfecte charitie, vvhich daily by deuotion and other spirituall exercises is vvonderfully increased, to the greate admiration, euen of the very aduersaries of all pietie and Catholicke religion, as doth vvell appeare to the vvhole vvorld sence the time that some vertuous, holy and learned men haue applied some parte of their time in compiling, translating and collecting particular vvorks of deuotion, vvhich in the iudgement of many are presently more necessary, than further to treate of any controuersie, seinge that heresie is grovven to suche ripenes, that the simplest man of al, can novv discipher the poison hid vnder her: but deuotion is so decayed that the learned themselues haue neede

of helpes for to attaine thereunto: yet is it not my minde that any man ſhould ſo tye him ſelfe to any deuoute prayer, or to anie number of prayers here collected, that thereby he ſhould omit the accuſtomable publique prayers of our holy mother the Catholicke Church, as hereafter more at large I haue noted. Farther good Chriſtian Reader I am to let thee vnderſtand, that this litle Manual hath bene collected and tranſlated in greate haſte, and vpon earneſt requeſte of diuers godlie and vertuouſe Catholickes: yet not vvithout the iudgemente and opinion of ſome number of the learned ſorte in this ſtudie, vvhoe finde it very conuenient and neceſſary for this time, ſpecially for that they are collected and tranſlated out of diuers famous and holy Authors, as vvel auncient as of the time preſent, and are to the great increaſe of deuotion publiſhed in many countries and in diuers tongues, before this my collection and tranſlation: vvhich if I may requeſt to be gratefully accepted of thee good Catholicke and chriſtian Reader, it ſhall giue me the rediar occaſion, to take the like paines in any ſuche profitable action, vvhich hereafter maye be offred: and

thus vvishing, that increase of grace to the reader, vvhich I desire to my selfe, and desiring hartie repentaunce to be vvrought in the hartes of all my deare country-men, I bid thee gentle reader hartely fare-vvel.

Thy harty welwiller
to commaunde in
Christe Iesus.
G. F.

THE ARGVMENTE of the Chapters.

HAuinge expreſſed the cauſes that moued me to the collection and tranſlation of this Manual, I am now to lay downe a direction whereby thou mayeſt with more facilitie finde out ſuch particular prayers as ſemeth beſte to thy diſcrete deuotion: that ſeeing the particular prayers of this booke deuided into certaine chapters, thou mayeſt as time, place and neceſſitie requireth, vſe theſe kinde of prayers, which ſhall beemoſte to Gods glory, thy owne ſoules health, & the profit of thy euen-chriſtian.

The firſte and ſecond chapters are ſuche, as whereby the Chriſtian Catholicke may learne and knowe howe to craue the aide and ſuccour of God in all his endeuours, enterpriſes and actions, which that daye he purpoſeth and meaneth to take in hand: and before he goe to bed, to thanke God for his benifites receiued that day; and to knowe how to examine

his conſcience, calling to minde his ſinnes committed the day paſt: but ſpecially in the ſeconde Chapter, the Catholicke man may learne howe to behaue him ſelfe at the time of the dreadful miſteries, which chriſtian people commonly cal the Maſſe. Further he may there learne what to crane of God, and what kinde of meditations to vſe in the Church, and with all howe to moue him ſelfe to ſpiritual deuotion.

The reſt which are ten chapters, are put in a ſeueral Index, whereby the catholicke ſhal eaſely finde what prayers are thought moſte conuenient for euerie day in the weeke: that ſo he may as leaſure and deuotion ſerueth him, reade either the whole, or parte, as they are ſet downe in this Index folowing on the other page.

Read vpon. Soundaye these chap.
10. *Prayers to the holy Trinitie.*
8. *Of thankes-giuing to God for his benefites.*

Vpon. Moundaye these chap.
11. *To the B. Virgin Marie and to the holy Saintes.*
3. *For obteining remission of sinnes.*

Vpon. Twesdaye these chap.
4. *For aide and comfort in tribulations and afflictions.*
5. *For obteining of God necessaries for body and soule.*

Vpon. Wednesday these chap.
9. *For the Churche, our friendes, and others.*
13. *For the departed soules.*

Vpon. Thursdaye these chap.
5. *For obteining of God, necessaries for body & soule.*
8. *Of thankes-giuing to God for his benefites.*

Vpon. Friday these chap.
3. *For obteining remission of sinnes.*
6. *Prayers of the life and Passion of our Saniour Iesus Christ.*

Vpon. Saturdaye these chap.
13. *For the departed soules.*
11. *To the B. Virgin and to the holy Saintes.*

THe firſte weeke ſhall be reade the chapters which are put in the firſte rankes for euerie daye: and the nexte weeke after, the chapters put in the ſecond ranckes: So ſhalt thou reade ouer all the within named ten chapters in the Index twiſe euery moneth, and ſome of the ſayed chapters foure times. As for the other three chapters they are conuenient at certaine times, and for certaine perſones, for which cauſe they are not meete to be put in order with the other as aboue named.

But thoſe that haue neither time nor leaſure to read euery day a whole chapter, may yet reade of the ſame chapter ſome of the ſaide prayers, and ſuche as they thincke conuenient for the aduancement of God his glory, their profit and for the profit of others: notwithſtanding, in no wiſe may they omit their daily prayers, or thoſe prayers whiche they ought to ſay in Maſſe time.

Alſo when any holy-day falleth, that you haue no ſainte by name in your chapter of Saintes, then muſt you take one of the prayers whiche be common to any Apoſtle, Martyr, Confeſſor, or Virgin.

Further it is neceſſary for all deuoute

Catho-

Catholickes to knowe, that the accuſtomed prayers vſed in the Churche according to the auncient and laudable maner of our forefathers, and obſerued by continuall practiſe of both the learned and vnlearned, (to the greate glorie of God, and increaſe of deuotion, religion and pietie of life) are not to be omitted for the deſire that any may haue to any ſpeciall prayers either in this or anie other pamphlet, tranſlated or collected by any priuate perſone, which is done to moue men to deuotion, but not to withdrawe men from obedience or any receiued Catholicke cuſtome or tradition.

And therefore I counſaile the Catholicke Reader that of deuotion hathe accuſtomed him ſelfe to theſe prayers following, not to omit them in any caſe (for they are not deuiſed by the wit and priuate deuotion of man, but by the holy ſpirit of God, the Author and deliuerer of all trueth) whiche are the ſeuen canonicall houres in the Breuiarie or in the Primer, commonly called our Ladies mattins: the ſeuen penitentiall pſalmes, with the Lytanies: the dirige for the ſoules departed: the houres of the Holy Ghoſt: the houres of the

Holy Ghoſt: the houres of the Croſſe: prayers of the Paſſion: the fiftiene graduall pſalmes: the Beades whiche conſiſteth in a certaine number of Pater noſters, Angelicall ſalutations, with the Creede of the Apoſtles: commonly called the Roſarie of our Lady.

Thus hauinge giuen thee an order (gentle Reader) to vnderſtand this litle Manuall of prayers, with my opinion touching the vſe of the ſame: I will conclude with earneſt requeſt and humble ſupplication vnto thee, deſiring thee to remember me in thy vndiſtracted deuotions, ſayinge this prayer folowinge for me and others, whoſe helpes I vſed in collecting this fayed worke out of many authors, and tranſlating many prayers out of latin and frenche into this our vulgar tonge.

O Omnipotent almightie and euer liuinge God, haue mercie vpon thy ſeruaunt N. for the loue of thy ſweete ſonne our Sauiour Iesvs Chriſt, the true lighte and life of all that ſhall be ſaued: O Ieſu the ſeconde perſon in Trinitie, equall God with the Father and the Holy Ghoſte,

Ghoſte, conſerue and keepe him in thy grace, fauour and loue, and ſuffer him not to be drawen from thee through any ſuttle perſuaſions of the enemy: O Holy Ghoſt proceedinge from the father and the ſonne, the comforter of the elect: the inſpirer of all good giftes: the onely ſcholemaiſter and teacher of all truth: graunte that through thy giftes he maye euermore dwell in thy trueth: repleniſhe his harte with all charitable deſires and heauenlie inſpirations neceſſarie to his ſaluation: graunt this O holie Trinitie for the bitter paſſion of our Sauiour: by the merites and intercceſſion of the glorioufe virgin MARY and al Angels and ſaintes.

Amen.

S. Peter. 1. cap. 4.

Be wiſe therefore, and watch in prayers. But before all thinges hauing mutual charitie continual among your ſelues, &c.

Aug. in Pſal. 42.

This is the Iuſtice of mã in this life Faſting, Almeſ-deedes, and Prayer.

THE FIRST CHAPTER

CONTEINING QVOTIdiane or dayly prayers, accommodated and prescribed to certaine houres or times both for the day and night.

A briefe exhortation to pray continually, extracted and taken out of saint Chrisostome.

In lib. De orando Deum.

IT is very meete and profitable, that we occupy al the course of our life in prayer, that thereby our harts may receaue cõtinually the swete dewe of gods grace: of the which al persons haue no lesse neede, than trees and herbs haue of the moisture of waters. For

can not bring forth fruite except the rootes be comforted with moiſture: in like maner, it is impoſſible for vs to be repleniſhed with beautiful fruites of pietie, if our hartes be not refreſhed by prayer: for which cauſe we ought to forſake our bedds, and preuent the ſonne riſing, in gods ſeruice.

The like we ought to do when we goe to meate, and at night whē we muſt of neceſſitie take our reſt: yea it behoueth at all houres, to offer ſome one prayer to God, to the ende both day and night together, might be ſpēt in prayer: eſpecialli in time of winter, it is conuenient to imploy the moſt parte of the night in prayer, and ſo to ſpēde the time vpon our knees in diuine ſeruice.

Tel me I praye thee, how canſt thou beholde the ſonne, if thou doeſt

doeſt not honour him firſt, that made thine eyes to ſee that moſt beautiful light? How can ye goe to the table to eate, if you do not firſt honour him who geueth and furniſhed vs daily with ſuch great benifites? How canſt thou truſte to paſſe the darcke night, and to auoide ſuch dreames and thoughts as may come to thee, if thou defend not thy ſelf by prayer. If thou be not countergarded by prayer, thou ſhalt eaſely yelde thy ſelf to wicked ſpirits, which goeth continually about vs, eſpying if they can perceaue any one vnarmed, that ſoudainly they may deuoure him.

But if they ſee him furniſhed with prayer, they retire preſentlie, euen as wicked theeues when they ſee the ſworde towardes them.

Hoolſome meditations and exercice for the morning.

1 Firſt preſently in the morning when thou art awake, thou ſhalt pray to God, that he would ſo lighten the eyes of thine hart, with the holy light of his holy ſpirit, that thou be not allured or enticed to conſent to ſinne, and ſo conſequently ſeduced to death.

2 Secondly after thou art riſen, bleſſe thee with the ſigne of the Croſſe, ſaying the prayer that foloweth.

3 Thirdly when thou art appareled, geue not thy ſelf preſently to babling or iangling, or to vaine thoughtes or fanſies: but lift vp thy harte vnto God in ſilence, and prepare thy ſelf to ſay thes prayers folowing.

4 Fourthly after prayer, thou ſhalt purpoſe firmelie and conſtantly

ſtantly in thy ſelf, not to commit willingly that day any thing, whereby God or thy neighbour might be offended.

5 Fiftly it ſhal be very neceſſary beſides theſe afore-ſayed, to call to minde thine affaires, and with quicknes of ſpirit ſet downe with thy ſelf how thou wilt ſpend the day to come.

A prayer in the morning vvhen ye avvake.

Dauid in Pſal.

LIghten mine eyes, ô Lord, leſte at any time I ouerſleepe in ſinne, & leſte mine enemy doe ſay, I haue preuailed againſt him.

VVhen ye doe ariſe.

F. Sonn. 3. tract. 11. Chriſt. Inſt. for.

IN the name of our Lord IESVS Chriſt crucified, I doe riſe: he bleſſe me, ✠, gouerne me, keepe

me, ſaue me, & bring me vnto euerlaſting life. Amen.

Pater noſter. Aue. Credo: & Confiteor.

A morning prayer when ye are riſen.

Ex Viridario ſpirit.

O Heauenly Father, omnipotente and euerlaſting God, vnto thee I yealde innumerable thankes, which haſte vouchſafed to keepe me this night through thy great mercy, and I beſeech thy aboundant, clemencie, that thou graunt me ſo to ſpend the day to come, in faith, hope, charity, patiẽce, feare and carefulnes of minde, that my ſeruice may pleaſe thy heauenly Maieſtie.

A morning prayer whereby to commende thy ſelf to God.

B. Aug. cap. 40. Medit.

O Holy Trinitie heare me moſt miſerable ſinner, and keepe me

me from all euil, from all occasion of euil, from all mortal sinne, from all the deceptes and wilines of the deuil, and of mine enemies visible and inuisible, by the prayers of the Patriarkes, by the merits of the Prophets, by the suffrages of the Apostles, by the cõstancie of Martyrs, by the faith of the Confessours, by the chastitie of Virgins, and by the intercession of all Saincts, which haue pleased thee from the beginning of the world. Amen.

A prayer to be sayed going out of the house.

Ioan. Fab. in prec. Christ.

O All ye holy Angels, & saincts of God, I beseech you, that your intercession may geue me aide and power, that no enemie may hurt me in the way that I shal walke, neither sleeping nor wa-

king, and that neither fier, nor water, nor any other noiſome thing, doe oppreſſe or harme me. Amen.

A prayer deſiring God to order and directe vs.

De imit. Chriſt. li. 3. cap. 16.

LOrd God thou knoweſt what thing is to me moſt profitable to doe, this or that, after thy wil. Geue me what thou wilt, as much as thou wilt, and when thou wilt. Doe with me as thou knoweſt beſt to be donne, and as it ſhal pleaſe thee, and as ſhal be moſt to thy honour: put me where thou wilt, and freely doe with me in all thinges after thy wil. Thy creature I am, and in thy handes, leade me, and turne me where thou wilt. Loe I am thy ſeruaunt redie to all things that thou cõmaundeſt: for I deſire not to liue to my ſelfe but to thee, would to God it might be worthe-

ly

ly & profitably to thy honor. Amē.

A prayer to perſeuere in goodnes.

Imitatio Chriſt. li. 1. cap. 19.

HElpe me my Lord Ieſu Chriſt, that I may perſeuere in good purpoſe, & in thy holy ſeruice vnto my death, and that I may now this preſent day perfectly beginne, for it is nothing that I haue done in time paſte.

An exerciſe to be daily vſed in meditating the paſſion of our Lord & Sauiour.

An Exhortation.

If thou wilt profit and growe in the loue of God, thou muſt haue an often and frequent memorie, and as it were an Image before thine eyes, of thy Lord and Sauiour crucified for thee: and it ſhal be verie profitable for thy daily exercíſe, to cal to thy mind (with a deuoute and diligente attention and conſideration) one or moe of theſe fiftene litle meditations, and in the ende of the ſame meditation, ſay the prayer folowing for the ſame purpoſe.

O milde and innocent Lambe. &c.

Medita. I.

O Good & gracious IESV, thou being higheſt and almightie God, of the infinite charitie wherwith thou louedſt me, wouldeſt be made man, thou dideſt vouchſafe, to be borne in a ſtable, to be laide downe in an oxe ſtal, and after that to be circumciſed, and to flee into Egypte. Thou dideſt vouchſafe to be Baptized, to faſt, to be tempted, to watch, to teach to preach, and to heale the diſeaſed. Thou diddeſt vouchſafe to ſuffer manifolde labours, painful cares and perſecutions three and thirtie yeres, and at the length to come to Hieruſalem and to ſuffer death for me.

This prayer folovving is to be ſayed after one or moe of theſe meditations, as the leaſure of the deuoute perſon ſhal ſerue, according to the time and deuotion that the partie ſhal haue.

O Mild and innocent Lambe of God, thus hartely thou dideſt loue me, theſe things thou dideſt for me, theſe paines moſt meekely, moſt patiently and louingly thou ſufferedſt for me. What ſhal I render againe vnto thee? I adore, laude and glorifie thee, I praiſe thee, and geue vnto thee thankes as hartely and as wel as I can. Al haile ſweete IESV, the ſonne of the liuing God king of al kinges, the very king of glorie. Al haile the precious ſtone of the diuine nobilitie, that quickneth and geueth life, the flower that neuer fadeth of mākinds high dignitie. O merciful and kinde redeemer, haue mercy vpon me for thy goodneſſe ſake. Put away all my ſinnes. Deſtroye and mortifie in me whatſoeuer diſpleaſeth thee. Make me one according vnto thy

blessed harte, making me like vnto thy holy humanitie, Graunte, my Lord, that I may to my litle power, most diligently folow thy blessed life and vertues. O blessed father celestial, I offer vnto thee, the most holy incarnation, conuersation, & passion of thy most deere beloued sonne Iesu, for my saluatiō, and for the saluation of all men, as for full amendment and purgation of all our sinnes and offences. Graunte most merciful father by the same onely begotten sonne of thine, vnto them that are aliue, mercy and grace, & vnto the soules departed, rest and life euerlasting. Amen.

Medita. 2.

O Good and gracious IESV, thou diddest eate the pascal lambe in Hierusalē with thy dere beloued disciples: and arising from supper, thou diddest girde thy

self

ſelf about with a Towel, and powredſt water into a baſon, and kneeling vpon thy knees, thou meekely dideſt waſh the feete of thy diſciples, and wipedſt them with a Towel.

Medita. 3.

O Good & gracious IESV, thou before thou ſhouldeſt ſuffer, did bequeth a moſt excellent good thing vnto thy children, leauing for vs thy moſt ſacred body to be our meate, and thy moſt precious bloud to be our drincke. There can no wit nor vnderſtanding penetrate and throughly ſee the bottomles deapth of this thy charitie.

Medita. 4.

O Good & gracious IESV, thou comming vnto the garden of Oliuet, beganneſt to feare and to be heauy: whereupon thou ſaideſt vnto thy diſciples. My ſoule is ſo-

rowful vntil death. And then diuided and ſondred from them, thou ſetteſt thy ſelf vpon thy knees: and falling vpon the earth flatte on thy face, thou prayedſt vnto thy father, and fully & wholly thou reſigneſt and yeldeſt thy ſelf vnto him ſaying: Father thy wil be done. And at length through moſte painful agonie (where-with thou was greeuouſlie oppreſt and afflicted) thou ſwetteſt throughout all thy body a bloodie ſweate.

Medita. 5.

O Good and gracious IESV, thou kindled and burning, with the ineffable deſire to redeeme me, thou wenteſt to meete thine enemies, and ſuffered Iudas the traitor to kiſſe thee: and ſuffered thy ſelf to be taken, and to be bound with all confuſion and ſhame: and moſt indi-

indignely to be ledd with bondes from thence, and that of moſt vile and wicked perſons, vnto Annas: where thou ſuffered moſt mekely, a verie ſore ſtroke on thy face, moſt iniuſtly geuen thee of a moſt vile manciple and ſlaue.

Medita. 6.

O Good and gracious IESV, thou being faſt bound like a notorious malefactour, waſt led vnto the houſe of Cayphas the high Prieſt: where the Iewes moſt vniuſtly condemned thee, and moſt filthily and vily all beſpetted and ſpauled thy royal and moſt amiable face, and moſt ſpitefully they laied on thee many a ſore buffette and blowe, and ſkornefully in mockage they did blindfolde and couer thy face, and ſtriking thee, they with mocke and ſcorne ſayed: Prophecy Chriſt, who is he that ſtroke

thee? doinge vnto thee innumerable iniuries al that night.

Medita. 7.

O Good & gracious IESV, thou in the morning was brought before Pilate: and with moſt ſwete and pleaſaunt countinance, caſting thine eyes downe, ſtoodeſt before him in the iudgement hall. And when thou waſt moſt falſely accuſed of the Iewes, and many a rebuke and reproche was geuē thee, thou moſt meekely heldeſt thy peace and madeſt no anſwere.

Medita. 8.

O Good & gracious IESV, thou was ſente from Pylate vnto Herode. This Herode of a vaine and curious minde, coueting to ſee ſome miracle at thy hande, aſked and demaunded many things of thee. And the Iewes ſturdilie accuſed thee ſtill. But thou among

among all these, moste wisely heldest thy peace. For this cause Herode and all his, despised and contemned thee, put vpon thee a white garmēt, a Dezerds cote, and like a fot he sent thee thus againe vnto Pilate: O how vnmeasurable is this humilitie and obedience? At the wil and pleasure of thine enemies thou wentest foorth, and thou returnedst againe without gainesaying, suffering thē to doe to thee whatsoeuer they would.

Medita. 9.

O Good & gracious IESV, thou in the iudgement hal stripped naked, and without all compassion being bound fast to a pillar, was mooste cruelly scourged. There was thy virginal and tender flesh, cut with whippes and torne with stripes, al together mangled and deformed, with blacke and blew

and many a wounde, ſo that the ſtreames of thy moſte precious blood, ranne downe on euery ſide vpon the earth.

Medita. 10.

O Good and gracious IESV, after that ſore and ſharpe ſcourging of thine, to put thee to more ſhame and vilanie, thou was clothed of Sathans ſouldiours with a purple reade garment vile and torne. They alſo making a crowne of thorne, painefully preſſed the ſame vpon thy moſte holy heade. And while the ſharpe thornes pricked greeuouſly, and wounded ſore thy head, thy moſte pure blood ranne downe aboundantly ouer al thy louely face and necke. Then they putting a reede into thy right hande, and kneeling downe before thee in ſcorne, ſaluted thee ſaying: All haile King of Iewes.

And then tooke they the reede, & with many a sore stroke they smite thy venerable Heade. They also spette in thy mellifluous visage, & stroke thee on the blessed face.

Medita. 11.

O Good & gracious IESV, thou was brought foorth by Pylate vnto the furious Iewes, to bee gased and looked vpon, wearing thy crowne of thorne and purple garment: but they cried out with more cruelnesse to haue thee crucified.

Medita. 12.

O Good & gracious IESV, thou was deliuered vp vnto the wil & pleasure of the Iewes, which by & by led thee to bee crucified, laying the heauy Crosse vpon thy sore and bloudie shoulders. Thus dideſt thou beare most me-

kely thine owne Crosse, whose greate weighte pained thee full sore: and comming vnto the place, al werie & breathlesse with paine, for my sake thou didst not refuse, to taste wine mingled wi h gal and myrre, which was there geuen vnto thee.

Medita. 13.

O Good and gracious IESV, when thou was stripped naked, then were thy sore woundes by the violent pulling of thy clothes renewed.

Oh what a bitter and cruel paine diddest thou suffre, when thy tender handes and vndefiled feete were with blunte and roug. nailes, faste naised vnto the crosse, and when the iointes of thy limmes were loosed. Oh with what loue and swetnesse of charitie, diddest thou offre thy handes and feete

feete to be bored through. Then out of the woundes of thy handes and feete, as it had bene out of welles, thy precious bloud plentifully gushed out.

Medita. 14.

O Good and gracious IESV, thou hanging vpon the Crosse in the middes betwene two theues, was assiled with blasphemies: but thou prayedst vnto thy father the while, saying: Father forgeue it them, they wote not what they do. Then diddest thou promise paradise vnto the theefe. Then ganest thou thy deere-beloued mother (who perced with the sworde of sorowe, stoode by the Crosse) vnto thy disciple Iohn, and vnto vs all to be but mother. And after that thou hadest suffred three long houres intollerable paines, and thirsted verie vehemently, they

gaue thee eisel to drincke, which when thou hadest tasted, bowing downe thy venerable head, thou yeldest vp thy spirit.

Medita. 15.

O Good and gracious IESV, O good shepherde, thus thou bestowedst thy life for thy shepe, and the right side of thy dead body was opened with a speare, out of the which flowed both water and blood for vs. Thou wouldest that thy tender and louing harte should be wounded for my sake. Afterwarde thy immaculate body taken downe from the Crosse, thy most blessed mother tooke it in her lappe, she kissed it, and wet it with teares. At the length Ioseph and Nicodeme wounde it vp in Sindon, and layed it in the sepulcher. My dere beloued, yea the deare beloued of al my desires,

thou

thou diddeſt vouchſafe thus to die, & to be buried for my ſake, which liueſt and reigneſt bleſſed and glorious for euer, and euer world without ende. Amen.

Theſe aſperations and ghoſtly ſighings and prayers are needful for deuoute Chriſtians to haue by harte: (and oftentimes to reuolue in minde ſome of them at the leaſte) for attaining to a ghoſtly and perfect life.

O Good Ieſu, ô gracious Ieſu, ô ſweete Ieſu, ô my hope, my refuge, and my helth, haue mercy, haue mercy, haue mercy vpon me, I am poore, nedy, and weake, I am naught, I haue naught, I know nothing, I can doe nothing of my ſelf but ſinne, helpe me therfore ſwete Ieſu.

O Lord bee mercifull vnto me moſt vile, moſt abhominable ſinner, vnworthie to liue on the

earth, verily it is but right, that euery man should despise me, persecute me, afflicte me, & ouertreade me with their feete. I resigne and surrendre me, yelding me wholy vnto thee. Thy most blessed and thankeful wil, bee euer done vpon me and in me.

Graunt me (ô good Lord) ful remission of all my sinnes, washing me in thy precious bloud.

Graunt me perfect mortification and denying of my self. Destroy in me mine owne wil and the seking of my self.

Graunt me true humilitie, perfecte patiẽce and charitie, & of my tounge, & of all my senses perfecte temperance.

Graunt vnto me, the puritie, simplicitie, nuditie, and libertie of minde, and also an exacte wil In-turning to the, that I may

bee

bee one according to thy hartes deſire.

Lo, my ſingular beloued Lord, lo, I ſalute and honour thy roſerudy and ſwete woundes.

All haile all haile moſte pleaſaunt and healthſome woundes of my Lord.

All haile moſt bountiful harte of my deare louer, wounded for my ſake: of all goodneſſe, of all bliſſe the moſt pleaſaunt treaſure houſe.

O My Lord IESV Chriſt, I moſt humbly thanke the for thy venerable woundes.

Oh Lord drowne me in them, hide me in them: write and printe them deepely in my harte, that y may burne al together in thy loue, and that I may take compaſſion vpon thee from the hart.

Graunt that all fraile creatures

may bee vile and of ſmal eſtimation with me: and that thou onely mayeſt pleaſe and bee ſwete and delectable vnto me: Make me like vnto thy holy humanitie.

O derely beloued, derely beloued, derely beloued: O the moſt derely-beloued of all derely-beloued: O my onely beloued: O my freſh and flouriſhing ſpouſe: O my mellifluous and hony ſweete ſpouſe: O the ſweetneſſe of my harte, and the life of thy ſoule, ſette me on fier, burne me, make me a new, and transforme me, that nothing beſide thee, liue in me.

Oh, wounde very depely my harte, with the darte of thy loue.

Then turne thy minde to the godhead of Chriſt, and quietly thinke or ſaye thus.

O My Lord God, ô my delectable principle and beginning: O amia-

O amiable depth bottomleſſe: O the clere light of my intrailes, and bottome of my verie herte: O moſt ſincere and delectable goodneſſe, my very and incomparable goodneſſe: O my God & al thing: what deſire I beſides thee? Thou art my high and ful contentation, and only ynough for me. Oh when ſhal I luckely finde thee? when ſhal I ardently and moſte feruently loue thee? when wilt thou rauiſh me al together into thee? when wilt thou conſume me al wholy into thee? when wilt thou moſt faſt and ſure knite me vnto thee.

Oh remoue away mercifully al impedimentes, and make me one ſpirite with thee, to the laude and praiſe of thy name.

All haile glorious, ſhyning, and euerlaſting quiet Trinitie,

father, ſonne, and Holy Ghoſt, one God. Oh vouchſafe to feede my ſoule with thy ghoſtly influence.

In like maner to the bleſſed mother of God ſay thus.

HAile MARIE ful of grace, our Lord is with the: haile ſwete VIRGIN, the bleſſed mother of God. The very excellent Quene of heauen: Haile bright ſhining ſtarre: Roſe very delectable and pleaſaunt: The Orient white Lillie of the Trinitie: O bleſſed ladie, take pitie vpon me moſt poore baniſhed man.

In like maner to ſuch a Sainte of God as thou haſt ſpecial deuotion vnto, and to thy holy Angel.

ALl haile derebeloued of God, bleſſed & holy ſaincte. N. or all haile noble ſpouſe of Chriſt, holy and bleſſed ſaincte. N.

Haile holy Angel of God, my faith-

faithful keper. All haile all ye blessed saincts of God, and al ye blessed spirits Angelical, which are fulfilled perpetually with the vehemente streame of all diuine voluptuousnesse and heauenly pleasure: pray for me now, and at the houre of my death.

O merciful IESV, I beseech the, for thy most venerable Passion and death, graunt vnto the quicke, mercy and grace, and vnto the deade reste and euerlasting light.

An other briefe exercice to be vsed daily according to the choise of the deuoute Christian, as his opportunitie shal serue.

O Good IESV, be mercifull vnto me abhominable sinner, I haue sinned, I haue offended, I haue done amisse before the: Lord pardon me. All my iniquitie, my negligences, and all my immortifi-

cations, I put thē al into thy moſte derebeloued woundes, and I caſte them into the bottomleſſe depth of thy mercy & merites. O would to God I had neuer offended thee: would to God I had neuer letted thy grace in me: I purpoſe now (by thy helpe) to correct and amende my ſelf. Oh Lord, put away all my ſinnes, waſh me cleane with thy precious bloud: Make me whole with thy precious woundes Sanctifie me with thy bitter Paſſiō and death: Clenſe me perfectlie: Reſtore againe vnto me the innocencie, which thou gaueſt me in baptiſme, that I may truely pleaſe thee: I worſhip, I laude and glorifie thee, I praiſe & geue thankes vnto thee my Lord IESV CHRISTE for all thy mercies and benefites. I thanke thee (O ſonne of the liuing God) moſte higheſt God: which

for

for thy exceeding greate charitie, that thou dideſt beare towarde me haſt vouchſaffed to bee made man. Thou wouldeſt for my ſake be borne in a ſtable, & an Infant bewrapt in clothes, to be laid downe in a manger, to be fed with the litle milke of the maiden thy mother, to ſuffre nedineſſe and pouertie, to be ſore troubled thirtie three yeres with manifold labours and careful paines. Thou wouldeſt for very inwarde paine and agonie, be al in a bloody ſweate, to be apprehended and taken ſhamefully, to bee bound vnworthily, to bee condemned vniuſtly, to bee defiled with ſpettle, to be ſtricken with buffettes & blowes, to bee clothed and ſcorned as it were a made mã, in a white garment in mockage. Thou wouldeſt bee beaten & torne moſte cruellie with ſtripes, moſte

cruellie crowned with thornes, ouerlodē with a painful & heauie Crosse, furiously and boisteously nailed vnto the Crosse with sturdie nailes, vnkindly to haue offred to thee in thy thirste, eisel and gal.

Thou the noble clother and garnisher of the starres, hangest all naked, despised, wounded, and with innumerable sorowes afflicted vpō the Crosse for my sake.

Thou shedst for me thy most pure and precious bloud, thou diedst for me. I embrace in the armes of my soule thy venerable Crosse: and for the loue & honour of thee I kisse the same. Graunte that I may with whole & ful desire attaine vnto thee, and that I may pause & reste in thee, most sweetest of all. Lo my Lord, lo, I repute and set my self in the lowest place vnder all creatures. For I am vnworthy

thie, that the earth ſhoulde beare me. I caſte my ſelf downe, and put my ſelf vnder the ſtate of all men: I ſincerely loue all men as wel as I can: I forſake & leaue al corruptible things for thy ſake, I refuſe whatſoeuer thou arte not: I forſake and renounce al ſenſual pleaſure and delite. I renounce al vanitie and impuritie: I forſake al the ſeking of my ſelf and all immortifications: I reſigne and put me wholy into thy hande & pleaſure. All my whole wil I chaunge into thine. Thy onely wil (Lord) thy onely wil be done in me, and on me: thy bleſſed wil be doone in al times and euerlaſtingly. I offre me redie to ſuffre, (with the helpe of thy grace) whatſoeuer it ſhal pleaſe thee.

Oh moſte ſweete and merciful IESV, mortifie whatſoeuer li-

ueth naughtilie and ſenſuallie in me, and whatſoeuer is vicious and inordinate in me, whatſoeuer diſpleaſeth thee in me, mortifie in me al propertié: Garniſh and adourne me with thy merites and vertues. Oh prepare (Lord) a delectable, & a pleaſaunt habitation for thy ſelf in me. Renew my ſpirit, my ſoule, and my bodie, with thy excellente grace: Make me like vnto thy holy humanitie: Make me one vnto thy hartes deſire: Ridde & make clere, my minde and ſoule and make it ſingle, and lighten it: Graunte me free inturning vnto thee. O my Lord God, O my very and vnchangeable goodneſſe, fulfil me with thine owne ſelf. Leade me into the clere bottome of my ſoule, and bring me from thens into thee my original. Knitte me vnto thee moſt nerely, and chaunge & tranſforme

me

me altogether into thee: that thou maieſt haue thy delite in me. Here me graciouſly, Lord here me graciouſly, not at my wil, but at thy bleſſed pleaſure. Oh Lord teach, illumine, directe, and helpe me in al things, that I may doe nothing, I may ſpeake nothing, I may think nothing, nor deſire nothing, but that which may be acceptable before thee.

Then to haue in minde our bleſſed ladie.

O Bleſſed MARIE, O moſte ſweete Virgine, haue pitie vpon me moſt vile ſinner: I ſalute & I honour thee. Oh bleſſed Ladie, optaine for me, of thy bleſſed ſone full remiſſion of all my ſinnes: optaine for me, perfect mortification and forſaking of my ſelfe, Optaine for me, very and true hu-

militie, patiẽce, charity, refraining and temperance of my tong and of my fences: Obtaine for me, puritie, simplicitie, & freedome of minde, & that I may bee once according to the hartes desire of thy sonne.

Take in minde al Saintes.

OAl ye blessed saincte̊s of God, and blessed spirites Angelical, whome God with his mellifluous countenance and blessed presence, maketh ioifull and euerlastingly glad, praye ye for me: I salute and honour you. I geue laude & thãkes vnto our Lord, which hath chosen you, and hath preuented you in his benedictions: Oh optaine for me forgeueneſſe, optaine for me grace, and to be made one with God.

OMoſte benigne, & moſte mercifull IESV, haue mercie vpon thy

thy Church, haue mercy vpon this place and congregation: Graunte that here be cõtinuallie, humilitie, peace, charitie, chaſtitie, & puritie: Graunte that we al maye worthily amende and correcte our ſelues, & that we feare thee and ſerue thee faithfully, that we may loue thee and pleaſe the. I commende vnto thy mercie al our buſineſſe and our neceſſities. Lord haue mercie vpon all, for whome thou haſte ſhed thy moſte holie blood. Oh Lord, conuerte, turne, and cal againſte all miſerable ſinners: graunt vnto the quicke, forgeueneſſe & grace, vnto the dead reſt & light euerlaſting. Amen.

A prayer for ſchollars before they goe to ſchoole, for obteining vviſdome, learning, and knowledge.

COme ô holy ſpirit repleniſh the harts of thy faithful: ligh-

ten in vs the fier of thy loue, which by diuerſitie of al languages haſte aſſembled and gathered the people in the vnitie of faith.

O God which by the brightnes of the Holy Ghoſt, haſt inſtructed the hartes of the faithful, graunte vs, that in the ſame ſpirit we may know that which is righte and truth, and alwayes to be ioiful in his conſolation. Amen.

Holeſome Meditations vvhich you may vſe at night, before you goe to reſte.

1 When thou wouldeſt goe to bedde, thou ſhalt yelde thankes to God for his greate mercy, that he hath ſo preſerued thee that daye, wherein diuers through their ſinnes haue fallen headlong into hel.

2 Then after, reuolue, and call to minde diligently al the ſinnes whereby any way thou haſt offen-

ded

ded God, or thy neighbour that daye, and aſke God mercie for them.

3 Finally, thou ſhalte praye to God with thy hart, that he would vouchſafe to haue care ouer thee, and that he would not ſuffer thee to periſh in workes of darckneſſe, and by theſe (or other like) prayers folowing, thou ſhalt call for the aide and ſuccour of our Lord and Sauiour.

An euening prayer to be ſayed as thou goeſt to bedde.
Ex viridario ſpirituali.

ALmightie and euerlaſtinge God, I render thee moſt hartie thankes, for that thou haſte vouchſafed of thy greate mercie and goodnes to preſerue me this day frō al euil. And I beſeech thee more-ouer for thy bitter death and paſſion, moſte mercifully to

pardone me wretched ſinner all mine offences, that this day I haue committed by thought, worde, or deede: and hereafter to preſerue and keepe me from al daunger, as wel of body as of ſoule, to the end I may riſe againe in health, to praiſe the name of thy Maieſtie, and ioifully ſerue thee in thankeſgiuing with a chaſte body and a cleane harte. Amen.

Our Father. &c. Haile Marie. &c.

O Mary the mother of grace,
And of mercy mother alſo,
Defend me from the cruel foe,
And at my death my ſoule ẽbrace.

I Beleeue in God the Father. &c.

Another prayer for the night.

O Lord God and my heauenly Father, for as much as by thy diuine ordinance the night approcheth, and darknes beginneth to ouerwhelme the earth, and time requi-

requireth that we geue our ſelues to bodily reſte and quietnes, I render vnto thee mooſt hartie thākes for thy louinge kindnes, whiche haſte vouchſaued to preſerue me this day from the daunger of mine enemies, to geue me my health, to feede mee, and to ſende me all things neceſſarie for the comforte of this my poore and nedie life, I moſte humblie beſeech thee for IESV Chriſtes ſake, that thou wilt mercifullie forgeue me all that I haue this day committed againſt thy fatherlie goodnes, either in worde, deede, or thought, and that thou wilt vouchſafe to ſhadow me this night vnder the comfortable winges of thy almightie power, & defende me from Satan, and from al his craftie aſſaultes, that neither he, or anie of his miniſters haue power ouer either my bodie or

my ſoule. But that although my body thorowe thy benefite enioyeth ſweete and pleaſaunt ſlepe, yet my ſoule maye continuallie watche vnto thee, thinke of thee, delight in the, and euermore praiſe thee, that when the ioiful light of the day returneth according to thy godlie appointement, I may riſe againe with a faithful ſoule, and vndefiled bodie, and ſo afterwarde, behaue my ſelf all my life time according to thy bleſſed wil and commaundement, by caſting away the workes of darkenes, and putting on the armoures of light, that men ſeeing my good workes, may therby be prouoked to glorifie thee my heauenlie Father, which with thy onely begotten ſonne IESV Chriſt our onely ſauiour, and the Holy Ghoſt, that moſt ſweete comforter, liueſt and raigneſt

neſt one true and euerlaſting God world without ende. Amen.

A prayer to thy good Angel thy gardiane.

Ex hortulo animæ ſecũ. vſum Leodienſ.

I Beſeech thee ô holy Angel, to whoſe protection and cuſtodie I wretched ſinner am committed, continually to defende, aide, and garde me, from al inuaſion and aſſaultes of the deuil where-ſoeuer I be, both waking and ſleeping, driue away from me through the vertue of the holy Croſſe ✠ al the temptations of Satan, & that which through the deſerts of mine owne merites I can not doe, by thy prayers obtaine at the handes of the higheſt & dreadful Iudge, that he may haue no place in me. Amen.

A prayer at thou entreſt into thy bed.

F. Sonnius tract. 3. Cathe.

IN the name of our Lord IESV Christ that was crucified for me, I goe into my bedde: let him blesse me ✠, gouerne me, & defende me, and bring me into life euerlasting. Amen.

A prayer to be sayed as thou settlest thy self to sleepe.

L. Viues in precibus genet.

O IESV Christ our safegarde, receaue me into thy protection, and graunt that when my bodie is a sleepe, my soule may watch to thee, and that it may ioifullie and gladlie beholde that blessed, most ioifull, and heauenly life, where thou art gouernour together with the Father, and the Holy Ghost, and where the Angels, with the blessed soules are citizens for euer and euer. Amen.

The

THE SECONDE CHAPTER CONTEININGE GODly & deuout prayers, to be sayed before, at, and after the holy Sacrifice of the Masse.

A prayer vvhen thou doest enter into the Church.

Ex hortulo animæ.

H, take from me (moste merciful Lord) al mine iniquities, to the ende I may with a pure & contrite harte enter into the holy of holies. O Sauiour of the world which liuest & reignest with the father and the Holy Ghost.

A prayer to stirre vp the minde to deuotion before Masse.

Io. Fab. ex Aug. 33. medit.

ALmightie and moste merciful Father, vnto thee al the

heauenly companie of the celeſtiall citie, all the bleſſed orders of ſaued ſpirites, doe inceſſantly with due reuerence ſing continual glory and euerlaſting praiſe. Thee, ô Lord, al ſaintes and ſoules of holy men doe laude and magnifie, with moſte worthie and condigne honour, as to whome all praiſe, honour and glorie is moſt iuſtly due. Nor there is any creature, be he neuer ſo worthy, that can ſufficiently according to thy worthines, geue vnto thee worthie and ſufficiente praiſe. For thou arte that vnſpeakable vncomprehenſible and euerlaſting goodnes. Thou good Lord haſt made me, thou haſte through the merites of the bitter paſſion of thy moſte bleſſed Sonne, which he vouchſafed, to ſuffer for mankind, reſtored me to the ſtate of ſaluation.

To

To thee onely is due al laude and honour, if anie good thing be found in me Oh good Lord, I miſerable wretche, a creature of thy making, a poore woorme of the earth, haue good wil to laude and magnifie thee, with al my minde & whole intent, but without thy ſpecial grace, I finde my ſelf fainte and wounderful weake, wherfore I come to thee my God, my life, and my ſtrength my hope, and onelie comforte, to craue thy mercie and grace, to geue mee power to prai e thee. Graunte of thy vnſpeakeable mercy that I may worthelie praiſe & honour thee, and that what I doe therin, may be pleaſing & acceptable to thee. Graunt me the light of thy grace, that my mouth maye ſpeake, & my harte ſtudie thy glorie, & my tounge may be occupied only in the ſong of laude & praiſe.

But becauſe al praiſe in a ſinners mouthe is vile, and I muſt of force confeſſe my ſelf manifoldelie to haue offended with my lippes, cléſe thou ô good Lord my harte from all filthe and ſinne. Sanctifie me moſte mightie Sauiour both inwardlie and outwardlie, and make mee worthy to magnifie thee: receiue of thy infinite goodnes the ſacrifice of my lippes, and make it acceptable in thy ſighte: let the ſauour therof be pleaſaunte & wel ſmelling vnto thee: Let thy holie ſwetnes poſſeſſe wholie my mind, and feade my ſoule with the fulnes of inuiſible things: let my ſoule good Lord, bee quite cutte from viſible things, and al whollie geuen to the ſtudie of inuiſible things, cleane ſeperat frō earthlie things, and wholie addicted to heauenlie meditations, & make my ſoule ſee the

the wonderful ſight of thy Maieſtie. O almightie God, enſpire thou my harte, that I may continuallie geue thankes vnto the, and honour thee for euer. Graunt mee the grace, that in my pilgrimage, and vale of miſerie, I may ſo praiſe thee, that through thy mercie & grace, I may bee aſſociat to their holie fellowſhippe, which ſee the euerlaſtingly, and ſinge praiſe to the world without ende. Amen.

A deuout prayer neceſſary to be ſayed euery Sunday.

Cornel. Donters in his contemplations of the Paſſion.

MY moſt louing God & Lord and my creatour, I miſerable ſinner doe preſente my ſelfe this day before thine eyes, beſeeching thee humblie, that through thine infinite bountie, thou wouldeſt vouchſafe to geue me grace, that

I may keepe holy this Sunday, according to thy commaundement, and the precept of our mother the holy Church, geuing me true contrition of al my ſinnes that I haue committed againſt thy diuine Maieſtie, and againſt my neighbour, by thoughts, wordes and deedes, and by omiſſion of good workes which I ought to haue done. And I moſt humblie beſeech thee moſt ſweete IESV, that thou wouldeſt not conſider the multitude of my ſinnes, but remember thine infinit mercy, and vouchſafe to graunte me grace to ſpende this weeke following, without mortal ſinne: and for the honour of thy death and paſſion, to geue to ſinners knowledge and grace to do penaunce in this world, and generally to haue mercy of al thoſe that our mother the holy Church deſireth (this day

day) to pray for, that with her we al may be partakers of thy ſorowful paſſion. Amen.

A prayer to be vſed before confeſſion, or before Maſſe if time ſerue.

OH maker of heauē and earth, king of kinges and Lord of Lords, which of nothing diddeſt make me to thine image & likenes, and diddeſt redeme me with thine owne precious blood, whom I a ſinner am not worthie to name, neither to cal vpon, neither with my harte to thinke vpon, humbly I deſire thee, & mekely pray thee, that gently thou do beholde me thy wicked ſeruaunte, and haue mercy on me, which haddeſt mercie of the woman of Canane, and Mary Magdalene, which diddeſt forgeue the Publicane & the theſe hanging on the Croſſe: vnto thee I confeſſe (moſt holy Father) my

ſinnes, which (if I would) I can not hide from thee. Haue mercy on me O Chriſt, for I (wretch) haue ſore offended thee, in pride, in couetouſneſſe, in gluttony, in lechery, in vaine-glory, in hatred, in enuy, in adultery in theſte, in lying, backebiting, in ſporting, in diſſolute and wanton laughing, in Idle wordes, in hearing, in taſting, in touching, in thinking, in ſleping, in working and al waies in which I fraile man and moſt wretched ſinner might ſinne, my default, my moſt greuous default. Therefore I moſt humblie pray and beſech thy goodnes, which for my health deſcendeſt from heauen, which diddeſt holde vp Dauid, that he ſhoulde not fall into ſinne, haue mercy on vs (ô Chriſte) the which diddeſt forgeue Peter that did for ſake thee. Thou arte my creator & my

my helper, my maker, my redemer, my gouernour, my Father, my Lord my God, and my king. Thou arte my hoſte, my truſte, my gouernour, my helpe, my ſtrength, my defence, my redemption, my life, my health, & my reſurrectiō. Thou arte my ſtedfaſtneſſe, my refuge or ſuccour, my light, and my helpe. I moſte humblie and hartely deſier and pray thee, helpe me, defende me, make me ſtrong, & cōforte me, make me ſtedfaſt, make me merie, geue me lighte, & viſite me, reuiue me againe which am dead. For I am thy making and thy worke, (oh Lord) deſpiſe me not. I am thy ſeruaunt, thy bondeman, although euil, although vnworthy, and a ſinner. But whatſoeuer I am, whether I be good or bad, I am euer thine. Therefore to whome ſhal I flie, except I flie vnto the? If

thou caſte me of, who ſhal or wil receiue me? If thou deſpiſe me, and turne thy face from me, who ſhal looke vpon me, and recogniſe and knowledge me although vnworthy cõming to thee, although I be vile and vncleane? For if I be vile and vncleane, thou canſte make me cleane: If I be ſick thou canſt heale me: If I be dead and buried, thou canſt reuiue me: For thy mercie is much more then mine iniquitie: Thou canſt forgeue me more, than I can offend. Therfore (ô Lord) doe not conſider nor haue reſpect to the number of my ſinnes, but according to the greatnes of thy mercy forgeue me, & haue mercie on me moſt wretched ſinner. Saye vnto my ſoule, I am thy health, which ſayedſt I wil not the death of a ſinner, but rather that he liue, and be conuerted, & turne to thee.

O Lord

O Lord bee not angry with me. I, pray thee moſt meeke father, for thy greate mercie. I moſt humblie beſeech thee, that thou bring me to the bliſſe that neuer ſhal ceaſe. Amen.

Theſe prayers folovving are to be ſayed at Maſſe.

Confiteor Deo omnipotenti. &c.
Miſereatur tui omnipotens Deus. &c.

VVhen the Prieſt is at Confeſſion.

O Lord God almightie, longe ſuffering and much merciful: I haue ſinned without meaſure, & ſtil mine iniquities doe daily encreaſe: I haue prouoked thine anger by committing euil wilfully in thy ſight, as it were determining naughtineſſe, and multiplyinge offences: I haue ſinned (ô Lord) I haue ſinned: and I acknowledge mine iniquitie. But thou (ô God)

of thy greate goodneſſe haſt promiſed to the penitente remiſſion of their ſinnes: I therefore now bowe the knees of my harte, beſeching mercy of thee (ô Lord) and willingly detecting and deteſting the ſinfulnes of my conſcience. I ſay with the penitent Publicanne, *ſay this thriſe:* [* Be merciful (ô God) vnto me a ſinner: *] Do not deſtroy me together with my iniquities, nr reſerue my puniſhmẽt to be perpetual, but ſaue me thy vnworthy ſeruaunte, according to the multitude of thy mercies, and I ſhal praiſe thee al the dayes of my life, becauſe al the powers of heauen praiſe thee, and to thee belongeth honour and glorie for euer and euer. Amen.

When the Preiſt goeth to the Alter after Confeſion.

TAke from vs al our iniquities (ô Lord) that we may be worthy to enter into heauē: *ſay thu thriſe* [*Haue mercy*] on thy people (ô Chriſt) whom thou haſte redemed with thy precioufe blood. Lord haue mercy vpon vs. Chriſt haue &c. Lord &c. Amen.

When the Prieſt ſayeth.

Gloria in excelſis Deo.

GLorie be to God on high, and in earth peace to men of good wil: we praiſe the (ô Lorde) we worſhip thee, we magnifie the, we adore the, we glorifie the, we thāke the for thy great glorie, ô Lord God, heauēly king, God the father almightie, Lord IESV Chriſt, the onely begottē ſonne, and the Holy Ghoſt, Lord God, Lambe of God, ſonne of the father, which takeſt away the ſinnes of the world haue mercie vpon vs, who takeſt away

the ſinnes of the worlde heare our prayers, who ſitteſt on the right hand of God the father haue mercy vpon vs, becauſe thou only arte holy, thou onely arte Lord, thou only art moſt higheſt IESV Chriſt with the Holy Ghoſt, in the glorie of God the father. Amen.

ALmightie & euerlaſting God I moſt humbly beſeech thee vouchſafe to looke vpon this congregatiō, & mercifully accept the prayers of thy Church, made vnto thee for vs al by the miniſterie of this Prieſt, & therby, for thy mercies, ſake geue vs remiſſion of all our ſinnes, integritie of minde, health of bodie, neceſſarie ſuſtētation, peace in our daies, temperate aire, fruitefulneſſe of the earth, vnitie of faith, rooting out of al hereſies, deſtruction of al wicked counсels, encreaſe of true religion,

earneſt

earneſt charitie, ſincere deuotion in prayer, patiẽce in troubles, ioye in hope, and whatſoeuer is for our ſoules health needeful and moſte belonging to thy glorie, through IESV Chriſt our Lourd. Amen.

At the Epiſtle.

O God which haſt fully accompliſhed in perfect veritie that which the law did foretell, and vnder a wounderful Sacramẽt haſt left vs the memorie of thy Paſſion: Graunt vs we beſeech thee, ſo to worſhip the holy miſteries of thy bleſſed body and blood, that we may alway feele the fruite of thy redemption in vs who liueſt and raigneſt with God the father and the Holy Ghoſt in perfecte vnitie for euer. Amen.

After the Epiſtle.

O Glorious Trinitie, ô venerable vnitie, by the we are crea-

ted, O true eternitie: by the are we redemed, O true charitie, defend, ſaue, deliuer: protect & clenſe al thy people, O God almightie: we adore thee O God the father: we praiſe thee O God the ſonne: we thanke the O God the Holie Ghoſt to whome thre perſonnes & one God, be al honour and glorie for euer and euer. Amen.

O Lord deale not with vs according to our ſinnes, nether reward vs according to our iniquities, Lord remember not our former offences: let thy mercies ſpedely preuēt vs, becauſe we haue greate neede thereof: helpe vs O God our ſauiour, and for the glorie of thy name deliuer vs, O Lord, & be merciful to vs for thy name ſake.

After the Ghoſpel.

Credo in Deum patrem, &c.

Good

GOod Lord graunt that we may al continew in the true and ſincere profeſſion of the holy Catholicke faith, to the ende of our liues, and that we may therin fight a good battel, exerciſing our ſelues in all holineſſe and godlineſſe, to the end that after this life we may receeue of thee ô Lord a crowne of righteouſneſſe, which thou haſte layed vp for all thine electe. Amen.

At the offertorie.

OLord holy father, who through IESV Chriſt thy onely ſonne, haſte taught a newe oblation of a new teſtament, which the Church receauing of thy holy Apoſtles, offereth through-out the whole world to thee. O God the creator of all things, offring vnder a hidden miſterie, the firſt fruites of thy creatures and gifts, to wit, bread

and wine mingled with water, ſtreight-wayes to be conſecrated into the fleſh & bloode of thy welbeloued ſonne, that by the ſame oblation, he may repreſente him, who is the liuely bread deſcending from heauen, geuing life to al the world, who by the bloode and water which flowed from his ſide did waſh vs from our ſinnes: vouchſafe almightie God mercifully to accept this oblatiō, which thy Catholicke Church offers to thee by the Prieſt for al thy people, whom thou haſte purchaſed with the precioufe bloode of thy deare beloued ſonne our Lord Ieſus Chriſt. Amen.

When the Prieſt turning deſireth the people to pray for him.

OVr Lord ſend thee helpe from heauen and protect thee. Our Lord be mindful of this thy ſacrifice,

fice, and receiue it at thy handes, to the laude and glorie of his name, & to the health and comfort of our ſoules, and the ſoules of al faithful liuing and dead. Amen.

O Lord which iuſtifieſt the wicked and giueſt life to the dead, quicken and raiſe me ô Lord: giue me compunction of hart and teares to my eyes, that I may euer bewaile the wickedneſſe of my hart with humilitie. Let my prayer come before thy preſence ô Lord: If thou be angrie with me (ô God) what helper ſhal I ſeeke? or who ſhal haue mercie vpō mine iniquities? remember (ô Lord) that thou dideſt cal the womā of Canane & the Publicane to repētāce, & dideſt receiue Peter after his teares. Receiue alſo my prayers (ô God) my Sauiour, who liueſt & raigneſt for euer. Amen.

When the Prieſt ſaith.

Surſum corda.

O God father moſte high, lifte vp our harts and minds (I beſeech the) from the cogitations of earthly cares, to the meditation of heauēly ioyes, that we may thinke, and ſpeake of thee onely, and may in al our life expreſſe thee, & after may enioy thee for euer. Amen.

Then ſay with the Prieſt.

IT is meete and iuſt, righte and neceſſarie that we alwayes and in all places geue thee thankes (ô holy Lord) Father almighty, euerlaſting God, through IESV Chriſt our Lord: by whome the Angels praiſe thy Maieſtie, the dominatiōs adore the, the powers tremble, the vertues of heauen and the heauēs, and the bleſſed Seraphin with mutual gladneſſe giue praiſe vnto the

with

with whome we beſeech the that thou wilt commande our prayers to be receiued, ſaying with humble confeſſion: Holie, Holie, Holie, Lord God of Sabaoth. The heauens and earth are ful of thy glorie. Glorie be to God on the higheſt, bleſſed is he that cōmeth in the name of our Lord, Oſanna in the higheſt. Amen.

At the holy Canon.

O Moſte high Prieſt and true Biſhoppe IESV Chriſt, who haſt offred thy ſelfe to God thy father, (vpon the alter of the Croſſe,) a pure and immaculate Hoſte for vs wretched ſinners, who haſt left vnto vs thy fleſh and blood in a Sacrament which is made by thy diuine omnipotēcie, and haſt ordeined this Sacrament, whiche thou commaundeſt to be offred in remembrance of our ſaluatiō, by the

ſame thy almightie power, I beſeech thee, that thou wilt graunte me poore ſinner, worthely to remember thy bleſſed Paſſion, and to reſigne and conſecrate my ſelfe, and al that I haue, wholly to thee, who art my Lord and redemer, and to be preſent at this heauenly ſacrifice with feare & reuerẽce, with puretie of hart, & plenty of teares, with ſpiritual gladneſſe, and heauenly ioye, let my minde taſte the ſweetneſſe of thy bleſſed preſence, and perceiue the troupes of thy ſaints and Angels which are about the. Amen.

SPeake with me (ô bleſſed virgin MARIE) that my prayers may take effect before thy ſonne our Lord and Sauiour IESV Chriſt. Entreate for me ô ye Apoſtles: make interceſſion for me ô ye Martirs: pray for me all ye Confeſſors, & all

the

the holie companie of heauen: the prayers of ſuch ô Lord thou deſpiſeſt not: Inſpire thē therefore to pray for me ô Lord which liueſt & raigneſt one God for euer & euer. Amen.

Here meditate vvith your ſelf til the Eleuation.

AND thinke your ſelf vnworthie to be preſent among ſo many thouſande of Angelles and ſainctſ,as are there (although inuiſiblie to vs) tending vpō him (with al reuerence) whom we (through our ſinnes) cauſed to die a moſte bitter death, and whome (through our euel life) we from time to time (as much as in vs lieth) do crucifie. Thinke how great his loue is to vs, which by this daily oblation woulde preſerue vs in that eſtate wherunto he once brought vs. Theſe benefites & others (as time

wil ſuffer) conſidered: let vs examine our ſelues, and our behauiour to ſo gracious a Lord, and ſay with the Publicane, O God be merciful to me a ſinner.

O Moſte mercifull Lord IESV Chriſt, in the remembrance of thy moſt bleſſed incarnatiō, death, Paſſion, wounds, ſorrows, greeues, ſighes, teares and drops of thy moſt precious bloode, and in remembrance of thy moſte infinite loue to mankinde, and in the vnion of this oblation, and of that ſacrifice by the whiche thou did offer thy ſelfe on the Altar of the Croſſe, I doe offer my ſelf to thy laude and glorie: humblie beſeeching the to giue to the liuing grace, to the deceaſſed peace and reſt, and to vs al, mercie & life euerlaſting. And I commende vnto the, ô Lord my ſoule and body, & al that is within me

me, moſt humblie beſeeching thee to haue mercy vpon me, and vpon all thoſe whome I am bounde in reſpect of nature or frendſhippe to pray for: as N. and N. &c.

At the eleuation of the Hoſt.

I Adore thee, & worſhipp the (ô Chriſt) with al praiſe and benediction. For by thy bitter death & Paſſiõ, thou haſt redemed my ſoule from endleſſe affliction. Haue mercie vpon me deare IESVS, & graunt that thy death be neuer founde fruſtrate in me, I moſt humblie beſeech thee. Amen.

At the eleuation of the Calice.

ALl haile moſte precious and bleſſed blood, flowing out of the ſide of my Lord and Sauiour IESVS Chriſt, waſhing away the ſpottes both of the olde and new offence: cleanſe, ſanctifie, and keepe my ſoule I beſeeche thee to euer-

lasting life.

WE thãke the, ô Lord God mercifull father, that thou did vouchsafe to send thine onely begotten sonne IESV Christ, into this wretched world to die for vs all, the most shameful death of the Crosse, to the end that he might offerre him selfe to thee, through the Holy Ghost, a moste pure, cleane, holy and acceptable sacrifice for our sinnes: and might so pure our wicked consciences from all spottes of vncleanesse. By this thy exceeding great loue to vs, and by these moste cruel tormentes of thy sonne our Sauiour: we most humblie beseech the that thou wilt preserue in vs cõtinually those most noble fruites of his redemption, and make vs also daylie to die with him to the world, and to be crucified to the lustes & desirs

ſirs of the fleſh, and to liue to thee onely al our life: So that in the end we may raigne eternally with him: wher thou with the ſame thy ſone, and the Holy Ghoſt, liueſt & raigneſt one true and liuing God for euer and euer. Amen.

When the Preiſt ſayeth the Pater noſter *ſay with him.*

LEt vs pray. Being admoniſhed by holeſome preceptes, and being taught by diuine inſtitutiō, we dare be bold to ſay.

Pater noſter qui es in cælis. &c.
Aue Maria gratia plena. &c.

When the Preiſt kiſſeth the pax.

O Lambe of God, that takeſt away the ſinnes of the world haue mercie vpon vs. O Lambe of God that &c. haue mercie vpon vs. O Lambe of God that &c. Giue vs peace and quietnes.

Deliuer vs we beſeech thee (O

Lord) from all our euils paſte, preſente, & to come: and by the interceſſion of thy bleſſed and glorious mother the Virgin MARY & of thy holy Apoſtles Peter & Paule, & of all thy ſaincts, mercifully graunte vs peace in our dayes, that we being aided by the helpe of thy mercie, may continually be free from ſinne, and ſafe from al parturbatiō of minde and bodie. Amen.

When you kiſſe the Pax.

GEeue peace in our dayes (ô Lord) becauſe their is no other that fighteth for vs, but onely thou ô Lord God.

When the Prieſt receiueth.

O Sacred feaſt wherein Chriſt is receiued, the memorie of his paſſion is renewed, the minde is repleniſhed with grace, and a pledge is geuen vs of the glory to come.

O moſt

O Moſte merciful Lord God father of mercie, graunte I beſeech thee, that this vnbloody Sacrifice of the bleſſed bodie and blood of thy ſonne our Lord IESV Chriſt, which here & euery-where throughoute thy holie Church, is offred, to the great benefit of vs al, (for a continual & daily memorie & thanges geuing) may entreat for vs at thy handes, mercie & remiſſion of al our ſinnes. Amen.

Then bleſſing your ſelf ſay.

THe grace of our Lord IESVS Chriſt, the vertue of his moſt glorioufe Paſſion, the ſigne of the holy Croſſe, the integritie of the moſte bleſſed Virgin MARIE, the bleſſing of al Saincts, & the prayers of al the Elect of God, be betwene me and al my enemies, viſible and inuiſible, now and in the howre of my death.

In nomine patris, & filij, & spiritus sancti. Amen.

A prayer after the diuine Sacrifice of the Masse.

Cornelius Donters in his contemplations of the passion.

O Moste louing Lord and almightie God, I beseeche thee most humblie vouchsafe to receiue for acceptable, the diuine seruice which I haue done this day, to thy honour and glorie, and to the honour of thy blessed mother, and to the honour of all saintes, whose feasts we celebrate in remission of our sinnes, and for all our frendes and benefactours, aswel those that liue, as those that be departed: most earnestlie requesting, that thou wouldest louinglie receiue these our deuotions, in this time of thy diuine seruice, and to forgiue me mercifully, that which I haue done with-

without deuotion, in dedes, words, and thoughtes. Giue vs thy grace alwaies to walke in thy holy commaundementes, and to ſerue thee loyally, to the ende thou maiſt be honored & glorified in vs. Amen.

A prayer to recommend your ſelf to God.

In Eucholo. Eccleſiaſt.

O Lord I recommend into the hands of thy ineſtimable mercy, my ſoule, my body, my ſenſes, my wordes and my thoughtes, my counſaile, my workes, and all the neceſſities of my body and ſoule, my entring and going foorth, my faith and my conuerſation, the courſe and end of my life, the day and houre of my departing, my death, the reſte and reſurrection of my ſoule, with thy ſaincts and thine elected. Amen.

A prayer to be ſayed before a Catholicke Sermon or exhortation.

O Lord IESV Chriſt, open the eyes and eares of my harte, to the ende I may heare and vnderſtand thy holy worde, and to obey it, according to thy holy wil. I am a pilgrime vpon earth, keepe not hidden thy commaundemẽts from me. Open mine eyes that I may vnderſtand the maruelouſe things of thy lawe,

Giue me wiſdome, to lighten my vnderſtanding, to purifie my hart, to inflame my affection, that I may loue thee and knowe thee, in all and aboue all thinges.

Amen.

The ende of the ſecond Chapter.

THE THIRD CHAPTER CONTEINING holsome prayers for remission of sinnes.

An humble bewailing of sinnes for a sinner that hath compunction.

Ioan. Fab. in precat. Christ.

O Moste heauenly kinge and moste mercifull Lorde and Sauioure IESV Christ, here do I come to thee, beinge verie fainte with the infirmitie of sinne, and far from the perfection which thou requirest to be in me. My conscience doth daily accuse me, and more and more I finde the imperfection and frayeltie of my flesh. I do continually offende thy Maiestie. Al the imaginations of my harte, al my words and deedes

what ſoeuer I do, or leaue vndone whether I eate, drincke, ſleepe, or wattch, all my thoughtes, all my ſenſes are wholie bent to wickednes: whether ſhal I turne me ô Lord? Thou requireſt of me integritie of life, and iuſtice, and that I ſhoulde walke in thy holie commaundementes, wherto thou promiſedſt me thy gratious helpe: But ô Lord I feele my owne will ſo peruerſe & ouer thwart that I can not hartelie wiſh and deſire thoſe things which be requiſite to my ſaluation: I haue no wil to bewaile my ſinnes, ne yet repente my wickednes from the bottome of my harte: I am ſo caried away with the vanitie of this life, that I doo quite forget the benefites of thy death and Paſſion, which thou of thy bountiouſe liberalitie beſtowed vpon me moſte vile and abhominable

nable wretch. My offences bee ſo manie in number, and ſo grieuous, ô moſte gracious God, (wherwith I offend thy diuine Maieſtie,) that were not thy moſt merciful pitie, I had bene longe agoo drowned in the depe dongeon of euerlaſtinge tormente. Wherfore I moſte humblie thāke thy vnſpeakeable goodnes & mercie, that I am not alredie ſunken into the bottomles pitte of hel. But what ſhall I doo? ſhall I deſpayer? ſhall I ſaye with curſed Cain the murtherer of his brother, my offences are greater thē can be forgiuen me? No: God forbid that I ſhoulde haue anie ſuche thought: no but this wil I ſay, my God is mercifull and full of pitie, he is my comfort, my ſtrength and conſolation, my refuge, & defence, he will not deſpiſe the worke of his owne hand, nor wil caſte from

afore him me poore wretched ſinner: wherfore moſte merciful Sauiour, I come to the, opening in thy ſight the thoughtes of my hart, for thou neuer faileſte me with thy gracious helpe. I confeſſe moſt merciful Lord before thee, my weakenes, acknowledging my owne imperfection, and bewailing the multitude of my offences. O euerlaſting and endles ſweetnes, ô vnſpeakeable mercie and moſte louing Father, I haue ſundrie times, and manies wayes offended againſt heauen & thee, ſo that I am not worthie to be reputed for thy childe. For I haue abuſed thy fatherlie clemencie and merciful pitie to mine vtter vndoing. Accepte me ô Lord for one of thy hyred ſeruauntes, & feede mee with the comfortable bread of thy heauenlie grace, that I being refreſhed ther-

therwith, maye humblie ſerue the in thy houſe, in cleanes of life, and puritie of conſcience, al the dayes of my life. O ſweete Sauiour Chriſt I humblie beſeech the for thy bitter Paſſion & bleſſed mothers ſake, by that Marie Magdalene, which ſoo feruentlie loued thee, whoſe ſinnes althoughe they were manie, yet thou forgaueſt them, and madeſt her pertaker of thy heauēlie glorie, receiue mee vnder the winges of thy mercie, & take compaſſion vpon mee. Take from me the fonde loue of this tranſitorie world, and quenſh in me al filthie luſtes of the fleſh, and enkindle in my ſoule a burning deſire of thy glorioufe bleſſe. Graunte mee almightie God true repentaunce for my ſinnes: graunt me thy grace to lamente in mee my wante of ſorow for my offences: make my harte

pure & nette thot my ſoule being cleane, maye vtterlie abhorte and hate ſinne. Graunte mee reconciliation to thee, through the comfortable Sacramente of penaunce: & to bee receiued into the bleſſed companie of thy choſen. Giue mee an earneſte deſire to amende my life, that I being holden vp with thy grace may continue in holines of life to the ende of the ſame, and haſtelie may attaine to thy heauēlie tabernacle, where I may praiſe and honoure thee, world without ende. Amen.

A prayer of a penitent ſinner aknowledging his vileneſſe in the ſight of God.

Imit. Chriſt. lib. 3. ca. 9.

SHal I Lord Ieſu dare to ſpeake to the that am but duſt & aſhes? verelie if I thinke my ſelfe any better then aſhes and duſte, thou ſtandeſt againſt me, and alſo mine owne

owne ſinnes beare witnes againſt mee, that I may not with-ſay it: but if I deſpiſe my ſelf, and ſet my ſelf at naught, and thinke my ſelf but duſt & aſhes, as I am, then thy grace ſhalbe nighe vnto mee, and the light of true vnderſtanding ſhal enter into my harte, ſo that al preſumptiō & pride in mee, ſhalbe drowned in the vale of meeknes, through perfecte knowledge of my wretchdneſſe. I haue loſt thee, and alſo my ſelf by inordinate loue that I haue had to my ſelf, and in ſeking of thee againe, I haue found both thee and mee, and therefore will I more depelie from hencefourth ſet my ſelf at naughte, and more diligently ſeeke thee, than I haue done in time paſt: for thou Lord Ieſu, thou doeſt to me aboue al my merites, and aboue al that I can aſke or deſire. But bleſſed bee

thou in al thy workes, for though I be vnworthie any good thing, yet thy goodnes neuer ceaseth to do wel to me, and also to many other which be vnkinde to thee, & that are turned righte far from thee. Turne vs Lord therefore to thee againe, that we may henceforward be louing, thankeful, meke and deuout to thee: for thou arte our health, our vertue, & al our strēgth in body and in soule, and none but thou. To thee therefore be ioy and glory euerlastingly in the blisse of heauen. Amen.

A confession of a mans owne vngratefulnes towardes God, whereupon the sinner being turned vnto penaunce, prescribeth to himself a certaine course of life.

Margarita euangelica. ca. 3. li. 4.

O God

O God I am the prodigal child, which hath ſundrie wayes offended thee, who being created of thee, in the ſtate of innocencie, haue notwithſtanding that, without al ſhame moſte vily giuen my ſelfe ouer to al diueliſh and lewde conuerſation. Thou waſt crucified and diddeſt humble thy ſelfe for me, and I haue ſwelled vppe with pride. Thou haſt ſhewed thy ſelfe naked and nedy, and couetouſnes hath ouerwhelmed me: Thou ſuffredſt ſmarte and peine, but I liue in wanton delicatenes: Thou waſt ſerued with eſil and gal, but I lie in beſtely drounkennes: Thou waſt alwayes well occupied in vertuouſe exercice, but I alwayes idle and neuer well occupied: Thou diddeſt pray for thine enemies, and I haue bene ſo far from the praying for mine ennemies, that I care

litle for my frendes. But alas what ſhal I do? ſhal I fal in deſpaire? No, God forbid: Yron that is ruſtie may be clenſed & ſkowred cleane from ruſt, and I wil cleanſe my ſelf from the ruſte of conſcience with contrition, confeſſion, and ſatiſfaction. And as I haue through pride lifte vp my ſelf, ſo wil I plucke downe my harte by humilitie, & become a mocking-ſtocke and ſkorne to the worlde. And becauſe I wil auoide couetouſnes: I wil quite abãdone al deſire of worldlie and trãſitorie things: and againſt the wantonnes of the fleſh, I wil hamper my fleſh, with continual ſobbing and ſighing for my ſinnes. By the burning compaſſion of thy brotherlie loue, and feruent charitie & the denying of thine owne wil, & for thy bitter Paſſion haue mercie vpon mee. Amen.

An humble confeßion of ſinnes with deſire of mercy and grace.

O Lord Creator of heauen and earth, king of kinges and Lord ouer al dominion & power, which haſte made mee of naught euen vnto thine owne likeneſſe by memorie, vnderſtanding, and will, wherby I may knowe, worſhippe and loue thee, & haſt alſo redemed me with thy moſt precious bloud whome I deteſtable wretch and wicked creature am not worthie once to name, muche leſſe to cal vpon thee: the rather, for that I do acknowledge, & confeſſe my ſelf. I haue bene & am an horrible & greuous ſinner: and haue ſo hainouſlie tranſgreſſed in the ſight of thy diuine maieſtie, that I am not worthy to be called thy ſonne, no not ſo much as to haue the name of thy meaneſt or ſimpleſt ſeruant, nether

yet that the earth ſhould beare my
footeſteppes, but rather for my
wickednes to open her mouth to
deuoure & ſwallow me vppe, to be
eternallie torméted in the bottom-
leſſe pit of hel. How muche leſſe
then may I preſume to offer vppe
vnto thee anie ſacrifice of praiſe
or thankes geuing? For if thou haſt
not ſpared the naturall braunſhes,
& creatures of ſo great excellẽcie,
that is to ſay, Lucifer & his wicked
fauourers, but for the offences of
one rebellious & proude thought
and that ſcarſe of ſo longe conti-
nuance as the minute of an howre,
thou haſte throwen them downe
from the high habitatiõ of heauen
& euerlaſting ioye & felicitie, (vn-
to which they were created,) into
the vale of euerlaſting darcknes,
there to be eternallie tormented
in the flames of vnquenſhable fire.

Alas

Alas, what ſhal I then moſt wretched ſinner ſaye, or what iuſte excuſe may I alledge, whiche haue not offended in one ſinne onelie, but in many, and that in heaping ſinne vpon ſinne from day to day without anie repentance? But yet moſt merciful father becauſe thou arte the father of mercie, and that it is thy propertie alwayes to take mercie, & deſpiſeſt not the ſighing of ſuch as are vnfeinedlie contrite in harte, and willeſte not the death of a ſinner, but rather that he may be turned againe vnto thee & liue: therfore I cheeflie hauing aſſured confidence in thy ſuperabundaunt mercie, doo humblie proſtate my ſelfe before thy mercie-ſeate, inſtantlie beſeeching thee to graunt mee pardon, and remiſſion of my wretched wickednes, and greate offences, with which I haue ſo gre-

uouſlie offended thy eternal goodnes, wittinglie or ignorauntlie, as thou beſte knoweſte, from the beginninge of my life vntil this preſente, and ſpeciallie with ſuche a perſon, in ſuch a place, theſe manie times, in this manner, this ſuggeſtion mouing me, this longe continuing without repentaunce, and by my euil example geuing ſuch & ſuch occaſion to ſinne.

Here cal to minde particulerly in what thou haſte offended God: With whom thou haſt ſinned: Whom thou haſte iniuried: How often, and how long thou haſt continued.

Of al which, moſte merciful Father, it may pleaſe thee to perdon mee moſte filthie ſinner, and abhominable liuer, and alſo all other ſinners which either I haue entiſed vnto ſinne, or giuen example of ſinning, & likewiſe al thoſe which haue giuen mee occaſion

of

of ſinning: abſoluing and deliuering vs from the grieuous heauie bandes thereof, through the mercifull merites of the moſte bitter Paſſion of thy onely ſonne and our redemer IESV Chriſt, who ſuffered moſte cruel and vile death to ſaue ſinners, For otherwiſe what ſhoulde become of mee in that moſte dreadful iudgemente day, when the booke of my conſcience ſhalbe opened, whē it ſhalbe ſayed of me, beholde the perſonne & his woorkes: at which time al the iniquitie that I haue committed, from the firſt day of my life, both in harte, worde, and woorke, ſhalbe made open to heauen and earth, & all thoſe my ſinnes ſhalbe there preſente to accuſe mee: moreouer the deuill and conſcience redie to beare witnes therevnto, alſo thou my wrathfull iudge vpon

their iuſte accuſation, thy iuſtice enforcing the ſame, redy to giue the terrible ſentence of eternall death againſte mee, & finallie the horrible pitte of hell continuallie gaping and opening his vnſatiable mouthe, moſt deſirous to ſwallowe mee, the dreadfull conſideration wherof would make mee, ô Lord, to deſpaire, if I didde not call to minde the infiniteneſſe of thy mercie, my moſte merciful redeemer. For the ſinnes of men, be they neuer ſo manie, are to be numbred: but thy mercie Lord God is infinite and without number, and thy mercie great aboue all thy woorkes: for thy exceeding great mercie through effuſion of thy moſte precious bloude and volintarie death, hath purchaſed pardon, and forgiuenes for vs, before wee were ſuters for it, yea when wee were

thine

thine enemies, and gonne farre away from thee, howe much more rather ſhall wee obtaine it, when wee through thy grace now being reconciled vnto thee, with our vnfeined repētāte hartes inceſſantlie doo ſue, and with bitter teares humblie craue it? Wherefore ô Lord of mercie, deale not with mee after my deſertes, but according to thy great mercie: remēbre not, ſweete Ieſu, thy ſeuere Iuſtice againſt the ſinner, but be mindful of thy longe ſuffering goodnes towardes thy creature. Remembre not thy wrath againſt the offendour, but be mindful of thy mercie towardes the repentant ſinner.

Remembre not my diſobedience whiche hathe prouoked the, but reſpecte him which in great ſorow & heuines of harte, for his offences calleth vpon thee. For what is Ie-

ſus but a Sauiour: Therefore, ô Ieſu for thine owne ſake I beſeech thee, riſe vppe to helpe mee, and ſay vnto my ſoule, I am thy ſauing health. I preſume muche of thy goodnes, ô merciful Lord being thervnto imboldened, foraſmuch as thou thy ſelf teacheſt mee to aſke, to ſeeke, & to knocke. Wherfore being admoniſhed through thy teaching, I aſke, I ſeeke, and I knocke, and thou Lord whiche commaundeſt mee to aſke, graunte me to obteine: and thou whiche counſaileſt mee to ſeeke, graunte mee to finde. And thou which teacheſt mee to knocke, open vnto mee at my knocking, & make mee being ſicke in ſoule, to be whole: reſtore mee againe being as one forlorne, and a caſte-awaye: Raiſe me vppe (being deade through ſinne) from death, and vouchſafe

to

to gouerne and directe al my ſenſes, thoughtes, woordes, and actes, ſo as they may be pleaſaunt in thy ſight, that from henceforth I may trulie ſerue thee, liue to thee, and cõmitte my ſelf wholy vnto thee, and to delight in nothing, but in thee and for thee. For I knowe ô Lord, that for as much as thou haſt made mee: I owe vnto thee my ſelfe: and becauſe thou haſte redemed mee, and waſt made man for mee, I owe vnto thee mote then my ſelfe, if I hadde it, by ſo much as thou art more woorthie then I, for whome, thou being the ſonne of God and ſecond perſon in Trinitie, vouchſafeſt to ſuffre for my ſake moſt grieuous tormentes and ſhameful death. Yet Lo, more thẽ my ſelfe, I haue not to giue, neither yet I can giue that vnto thee without thee, wherefore doe thou

receiue mee, & draw mee through thy grace vnto thee, that I maye aſwel bee thine by loue and imitation, as I am thine by calling and creation. Which liueſt & reigneſt for euer and euer: vnto whome be al honour & glorie world without ende. Amen.

A prayer for a penitent ſinner after his relapſe or falling to ſinne againe.

Aatonius Hemert. in Speculo perfectionis.

O Lord IESV Chriſt I vnhappie ſinner moſt vile and vnthankfu'e Lo, now againe I haue offended thee, by this word N. or by this ſinne N. I haue diſhonoured thy maieſtie, & haue reiected thee; which aboue al things ought to be to me moſt deare and aggreable.

Thou knoweſt (ô Lord) how much I am yet carnal, how litle mortified, how full of euell concupi-

cupiſcence, how I am flootinge in external pleaſures, how often enwrapped in vaine fanſies, how negligent in ſpiritual exerciſes, how light in laughing and diſſolution, how harde & difficult in wepinges and compunctiō, how euel aduiſed in ſpeaking, how impatient in keping ſilence, how muche giuen to eating and drincking, how deafe and dul in hearing godly admonitions, how attētife to babling, how ſluggiſh to heare diuine ſeruice, how ſodainlie I am troubled and letted to doe good, how manie things I purpoſe wherof I accompliſh none.

O my Lord my God, I am ful of ſorowe and grief, for that I haue ſinned, and alſo for that I haue too-to litle compunction: I deſire with all my harte, that thou wouldeſte wounde my hart with the ſorowe

of moſte perfecte contrition. And for as much, as perdition & offence proceedeth from me, and grace & mercy from thee, I purpoſe from this time forwards (being aſſiſted by thy grace) from hence foorth to keepe my ſelfe, from al miſdeedes, and to auoide al occaſions of ſinne. Amen.

A moſte profitable proteſtation to be made vvhiles vve are yet in health and proſperitie.

Cornelius Donteis in his contemplations vpon the paſſion.

O Lord God almighty to whom all thinges are manifeſte and knowne: O eternal Sapiẽce which preſerueth all things, I poore wretched creature in deſpite of mine enemy make proteſtation, whiles I am in good health and perfecte memory, wherein I ſtande at this preſent

preſent through thy grace, that although it happen or come to paſſe that by any temptation, illuſion, deceipte or variation comming of griefe of ſicknes, or by weakenes of body, or by any other occaſion whatſoeuer, I come in daunger of my ſoule or preiudice to my ſaluation, or in errour of the Catholicke faith in the which I am regenerated in the fountaine of Baptiſme, there promiſed to reſiſte all temptations of the deuill and all errours of faith. And at this preſent I do reſiſte and renounce as I did then, and then as now, proteſting moſte feruently with all my harte to liue and die in the faith of our mother the holy Church thy ſpouſe: and in witneſſe of this proteſtation and confeſſion I offer (the articles of our holy Chriſtian faith whiche thy holie Apoſtles

hath lefte vs) in recommending vnto thee my faith, life and death. Amen.

I beleeue in God the Father, &c.

The ende of the third Chapter.

THE FOVRTH CHAPTER CONTEININGE VERY goodly prayers, for cõfort, ſtrength and deliuery (by Gods aſſiſtance) in al ſorowes, tribulations, afflictions and aduerſities.

VVhen thou feeleſt thy ſelf tempted, ſay as folovveth.

Imit. Chriſt. lib. 3. ca. 7.

O Thou Satan, the deuill, enemie of mankinde, I adiure thee by the name of our Lord God, and by the ſigne of the holy Croſſe ✝ that thou departe & neuer

hereafter enter into me. O thou wicked ſpirit auoide from me, & be thou aſhamed for thou arte foule & ouglie, that wouldeſt bring ſuch thinges into my minde. Goe from me thou falſe deceiuer of mankinde, thou ſhalte haue noo parte in me for my Sauiour Ieſus ſtandeth by me as a mightie warriour and a ſtrong champion, and thou ſhalte flie away to thy confuſion. I had leuer ſuffer the moſte cruell death then to conſente to thy malicious ſtirringes: be ſtil therefore thou curſed fiende, and ceaſe thy malice, for I ſhal neuer aſſente to thee, though thou vexe me neuer ſo much, our Lord is my lighte and my health, whome ſhal I dreade? and he is the defender of my life, what ſhal I feare? Truelie though an hoſte of men arife againſt me, my harte ſhal not dread them, for

whiche God is my helper and my redeemer. Amen.

A prayer of any captiue according to the forme of Dauid, vvhen he vvas had in the caue. Psal. 142.

VVIth my voice I crie to thee, afore thee I open my lamentations, in thy bosome I discloſe the ſecrete worde of my hart, my dolours and griefes I ſhew vnto thee, my hart is almoſt like to bruſte, ſo great is my diſconfiture. Thou knoweſt all my dealings, ô Lord: and thou ſeeſt wel inough how the vngodly haue layed their ſnares for me. Lo I caſte mine eye on this ſide, and that ſide aſwel on my frends as kinſfolkes, but al is in vaine, none of them al helpeth me. And againe I can not runne away, I am ſo loadē & ouercharged with yrons. O Lord my maker and father, now vnto thee I cry, thou art

mine

mine onely Shot-anker, defence & helpe. Thou art my portion & heritage which I poſſeſſe in al coũtries, yea, I haue none other poſſeſſion but thee onely. To thee therefore I ſticke altogether, knowing certainly that nothing can goe amiſſe with me. Conſider then my lamentable complainte, beholde how I am brought low: From the cruell purſuers which be much more of power than I am, defend me: Deliuer me from this priſon, and horrible feare of ſinne and death, that I may ſette out thy name: Al thy ſainctes as well Angels as men, make ſute for me, deſiring thee for my comfort. They ſhal not ceaſe vntil they obtaine their requeſte, I meane vntill thou forgiue me my ſinnes, and ſende me comfort in this diſtres with patience and lõg ſuffering. This once obtained,

the godly folke ſhal flocke aboute me, and ſhal not ſtint to giue thee thankes, when they ſee that thou riddeſt me forth of theſe daungers, to the high praiſe of thy name. Lord be merciful vnto vs, take part with vs, then we ſhal for euer lifte vp, & magnifie thy glorious name. Amen.

A prayer of Iob, in his moſte grieuous aduerſitie and loſſe of goodes. Iob 1.

NAked I came oute of my mothers wombe, and naked ſhal I returne againe, our Lord gaue, & our Lord hath taken away, as it hath pleaſed our Lord, ſo is it done now bleſſed be the name of our Lord. Amen.

A prayer in trouble of conſcience.

Pſal. 134.

LOrd heare my prayer, receiue my ſupplication, harken to my cõplaint for thy righteouſnes. Try

not the law with thy ſeruaunt, for trulie then ſhall no liuinge man be founde vngiltie, yea, not one of thy ſaintes ſhould eſcape quitte at thy barre, vnleſſe thou graunte him thy gracious pardon, in ſomuch, euen the very ſtarres be not pure and fautles afore thee, in the Angels thou foundeſt ſin. Nowe mine enemies hunte for my ſoule, they beate & driue it downe, they thruſte it into darcke dungeons, where felons conuicte and condempned to death, were wonte to be kept, my ſpirit is ſorowful, my hart is heauie and ſadd with in my breaſt, to thee I holde vp my hãdes, requiring the of mercy. For like as the dry ground lõgeth for a ſhower of raigne, ſo my ſoule thinketh long til it hath thy helpe and ſuccour, heare me ſpedely if thou do not? I am in diſpaire, my ſpirite is

al werie of this bondage. I haue bid my life fare-well: Wherfore ô God, hide not thy face, that I be not like to thoſe that be hurled into the pit of damnatiō: after this night of miſery ouer paſſed, let the pleaſaunt morninge of comfort luckily ſhine vpō me, that by time I may heare and fele thy goodnes, for in thee is all my truſt: pointe me the waye, that I ſhal walke in, for if thou be not my guide, I muſt nedes wander and ſtraye out of the waye. To thee Lord I lift vp my ſoule, and that with all mine harte I beſech the, take me forth of mine enemies handes. Thou onely art my ſuccour and ſauegarde, teache me to worke whatſoeuer ſhall be thy pleaſure, for thou art my God. Let thy good ſpirite conducte me into the land of the liuing, encourage my ſpirite for thy names ſake: forth

forth of all theſe troubles, for thy righteouſnes deliuer me: confound mine enemies as thou art gracious & fauourable towardes me. Thoſe that wil worke me ſorowe and griefe, plucke forth of the waye, for I am thy ſeruaunt, and for thy ſake ſuffer I all this hurlie-burlie. As thou art God, ſo helpe thou me. Amen.

A prayer for patience.

De Imit. Chriſt. li. 3. cap. 20.

O Lord, for as muche as thou was founde patiente in thy life, fulfilling in it moſte ſpeciallie the wil of thy father, it is requiſite that I moſt wretched ſinner ſhould behaue my ſelfe patientlie after thy wil in al thinges, and as longe as thou wilt, that I for mine owne health beare the burthen of this corruptible life: for though this life be tedioufe and as heauie a

burthen to the ſoule, yet neuertheleſſe it is now through thy grace made very meritoriouſe, and by example of thee, and of thy holy Sainctes it is now made to weake perſons more patient, clearer, and alſo much more comfortable then it was in the olde Lawe, when the gates of heauen were ſhut, and the way thitherwarde was darke, and ſo fewe did couet to ſeeke it. And that they that were then righteous and were ordeined to be ſaued, before thy bleſſed paſſion and death mighte neuer haue come thither. O what thankes am I bound therfore to yelde to thee, that ſo louingly haſte vouchſafed to ſhewe to me, and to all faithful people that wil folow thee, the very true and ſtraight way to thy kingdome. The holy life is our way, and by thy patience we walke to thee that arte

arte our heade and gouernoure. But that thou Lord haddeſt goone before and ſhewed vs the waye, who woulde haue endeuored him ſelf to haue folowed: O how many ſhould haue taried behind if they had not ſeene thy bleſſed example going before, we be yet ſlowe and dul, although we haue ſeene and hard thy ſignes and doctrines: what ſhould we then haue bene if we had ſeene no ſuch light goinge before vs? Truely we ſhould haue fixed our mind and our loue wholy in worldly thinges. Make therfore ô Lord that poſſible to me by grace, which is vnpoſſible by nature. Thou knoweſte well O Chriſt, that I can ſuffer litle, and that I am anone caſte downe with a litle aduerſitie: wherefore I beſeech thee, that trouble and aduerſitie may hereafter for thy names

ſake, be beloued and deſired of me. For truelie to ſuffer and to be vexed for thee, is very good, and profitable, to the health of my ſoule.

A prayer againſt the enemies of Chriſts truth. Pſal. 139.

DEliuer me (ô Lord) from the vngodly & ſtiffe necked perſones, for thou ſeeſt howe in their hartes they imagin miſchiefe, and haue greate pleaſure to picke quarels, their tonges bee more ſharper then anie Adders ſtingg[illegible], & vnder their lippes lieth poiſon of Adders, but ô merciful Lord let me not fal into their handes that they handle me not after their owne luſtes.

Thou onely arte my God, thou muſte heare my piteous cõplainte, Lord that ruleſt all togethe[illegible], that arte the ſtrength and power of my defence

defence, be thou as a helmet vpon my head, whensoeuer the vngodly shall assaulte me, neither suffer thou not the wicked thus to prosper in their matters. Suffer not their canckarde and malicious stomackes to increase and spitefullie to reuile me. Looke vpon thy poore wretches cause, and rid me out of these daily greuaunces, then shall I with an vp right harte and pleasaunt countenance extoll and magnifie thy holy name. Amen.

A prayer wherein is desired freedome of the minde and auoidance of vvorldly desires.

Imitatio Christ. li. 3. ca. 30.

I Beseech thee moste meeke and merciful Lord IESV, that thou keepe me from the busines and cares of the worlde, and that I be not taken with the voluptuouse

pleaſure of the worlde, nor of the fleſh, and that in likewiſe thou preſerue me from all hindraunce of the ſoule, that I be not broken with ouermuch heuines, ſorowe, nor worldly dreade. And by theſe petitions I aſke not onely to be deliuered from ſuch vanities as the world deſireth, but alſo from ſuch miſeries as grieue the ſoule of me thy ſeruaunte, with the common malediction of mankinde, that is, with corruption of the bodelie feeling wherwith I am ſo grieued and letted, that I may not haue libertie of ſpirite to beholde thee when I would. O Lord God thou art ſweetneſſe vnſpeakable: turne into bitterneſſe to me all fleſhly delightes, which would drawe me from the loue of eternall thinges, to the loue of a ſhorte and a vile delectable pleaſure: Lette not

fleſh

flesh and bloud ouercome me, nor the worlde with his shorte glorie deceiue me, nor the fiende with his thousand foulde craftes supplante me, but giue me ghostlie strength in resisting, patience in suffering, and constancie in perseuering. Giue me also for al worldly consolations, the moste sweete consolation, of the Holy Ghoste, and for al fleshly loue sende into my soule the loue of thy holie name. Loe, meate, drinke, and clothing, with all other necessaries for the bodie are painefull and troublesome to a feruent spirite, which if it mighte, would alwayes rest in God and in ghostly things, graunte me therefore grace to vse suche bodely necessaries temporally, and that I be not deceiued with ouermuch desire to them. To forsake all thinges it is not lawful.

for the bodely kinde muſt be preſerued, and to ſeeke ſuperfluous thinges more for pleaſure then for neceſſitie, thy holy lawe prohibiteth, for ſo the fleſh would rebel againſt the ſpirite: wherfore Lord I beſeech thee that thy hande of grace maye ſo gouerne me, and teach me that I excede not by any maner of ſuperfluitie.

A prayer before we take in hande any iourney.

By arnould Sobim

O Good God whom it pleaſed to direct Abraham, Iacob, & young Tobias in their peregrinations, and brought thē in health & ſafety into their country: Graunt I beſeech thee to be my directour in this iourney, which I would in no reſpect vndertake (much leſſe followe and finiſh) if I knew it any away

waye countrarie to thy holy wil. Therefore (ô Lord) giue me Raphael for my conductor, to whose custodie I may be deliuered, and thereby be brought with happy succesſe to the accompliſhing of that worke whervnto I prepare & diſpoſe my ſelf.

Directe my vnderſtandinge (ô Lord) to the ende that my feete no where ſtraye from the obſeruations of thy holie commaundementes: In the name of thy wel beloued ſonne IESV Chriſt our redeemer, who with thee in vnitie of the Holy Ghoſt liueth & reigneth eternally. Amen.

THE FIFTH CHAPTER CONTEINING DIVERS prayers very commodiouſe for obteining that which is profitable and holſome both to body and ſoule.

A prayer to obtaine faith, hope and charitie.

Ioan. Lanſpergius diuina amoris pharetra.

I Beſeech thee moſt merciful Lorde IESVS for thy greate and exceedinge compaſſion and mercie, to power into my ſoule a ſimple, righte and pure faith, firme hope, perfect and burning charitie, that being deliuered from all errour and ſinne, I may yeld my vnderſtanding obediente to the Catholicke Church: & that I may ſet all my cogitations and care vpon thee, that I may reſigne and

and commit my ſelfe wholy to thy prouidence and gouernement, not accompting of any creature in reſpect of thee: but perceiuing (in all thinges) thy fatherly care and loue towardes me, I maye receiue all thinges at thy hande, & may praiſe and thanke thee for the ſame, & may alway imploy, reſigne and offer vp my ſelf, to thy moſte bleſſed wil and pleaſure. Amen.

A deuout prayer to obtaine a feruente loue towardes God, our neighbours, and our enemies.

Ioan. Lanſpergius Ibidem.

O Moſte louing Sauiour IESV Chriſt, which haſte loued and waſhed vs, with thy precious blood, & giuen thy ſoule to death for vs, haſte bene reputed with the wicked and impious, and was moſte cruelly wounded, for our iniqui-

ties, bruſed and cruſhed for our offences, and by thy ſtripes, we were made whole.

I beſeech thee (ô Lord) for this thy ineffable & vnſpeakable mercy and charitie, to power into my harte the vnquenſhable lighte of thy heauenly grace, ſo that the fire of thy charitie, may perpetuallie burne and worke within me, and that their may alwayes growe in me, ſuch a continual chaſt and neuer-failing affection, of pitie, benenolence, and pietie, as extendeth it ſelf to al creatures through the loue and contemplation of thee.

Fill ô Lord I beſeech thee, my ſoule, my ſenſes and deſires, with feruent and perpetual charity, that in al thinges, and aboue all, I may moſte hartely loue thee, and that accordinge to thy good will and pleaſure, I may loue my neighbour

bour in thee and for thee.

Graunt me grace (I humblie beſeech thee) that with al my harte I may to thy glory loue, ſearch, and aduaunce, the ſaluation, profit and commoditie of euery one.

Graunte me ô Lorde to loue mine enemies moſt perfectlie, not in worde or ſhowe onelie, but in deede and trueth: take from me all bitterneſſe of minde, wrath, euill anger, rancour, diſdaine, ſuſpition, enuie, and whatſoeuer is againſt or contrarie to pure and ſincere charitie: ſo that in all ſimplicitie of harte, I may haue a good opinion of all men: that I may iudge no man raſhly, but may loue euerie one in thee with moſte holy and hartie affection, and that I may ſhewe them both in wordes and workes al ſweetnes, clemency and loue. Amen.

A prayer for obtaining of heauenlie vvisdome.

GRaunte me, ô almightie and moſte mercifull Lord hartely to thirſt after al ſuch thinges as are pleaſaunt & acceptable vnto thee, wiſely to ſearch them out, truely and vnfainedly to acknowledge them, and throughly in deede and worde to accompliſh them. Direct me in the path of thy glorie, and giue me knowledge to wil and do ſuch thinges as thou commaundeſt me to doe: with due execution to fulfil all things belonging to ſaluation. Graunt that my way towards thee be certaine, ſafe, and ſtedfaſt, neither wauering through aduerſitie, or proſperitie, leſt by the one I be puffed vp with to much pride, or driuen with the other into deſperation. Giue me grace to yelde thee thanks for my proſperitie, and

to take aduerſitie patiently, to reioice or take pleaſure in nothing, but onely in ſuch thinges that be furthering to thee, deſire to pleaſe, or feare to diſpleaſe none but thee onely. Graunt me good Lord charitie in al my doinges, and to accompte as vile and abhominable all thinges not partaininge to the true worſhiping of thee. Directe my deedes not accordinge to cuſtome, but in thy feare and deuotion. Graunt that al tranſitory things may grow lothſome vnto me, thy glorie and honour to be of moſte price with me, and ſpecially aboue al thinges that I may loue and honour thee, my moſt ſweete Sauiour Chriſt. Make al things vnpleaſaunt vnto me that are not pleaſaunt vnto thee. Cut off from me all deſire of any thinge that toucheth not thee, make me to delighte in euery

labour that concerneth thee, and earneſtly to hate al reſte and quiet but in thee onely. Graunte me ſweete Ieſu often to delight in the ſweete and comfortable thoughts of thy diuine Maieſtie, bende my whole affectiō towardes thee, and giue me grace earneſtly to bewaile my ſinnes, with ful intent to amēd my life. Graunte me ô mercifull Ieſu, true contrition without diſſimulation, mirth without wantonnes, heuines of my ſinnes without abiection of minde, ripe iudgemēt without coūterfait grauitie, quicknes without vnſeemely lightnes, truthe without doublenes, true feare of thee without deſperation, a perfect hope and affiance in thee voide of all preſumption, chaſtitie and cleanes of life free from all laſciuious luſtes; to finde faulte & rebuke others without malice, to

loue

loue hartelie without diſſimulation, yea and to helpe al men both with counſaile and good example without pride or vaine glory, to be obediente without grudginge, and patiente without ſpurninge at aduerſitie. Graunte ſweete Sauiour Chriſt vnto me a vigilant & wakeful mind, that no fonde fancy may cary me away from thee: ſtedfaſtnes that no wauering affectiō may ſhake: conſtancie that no paine, ſorowe, or tribulation may daunte, that freedome of minde that no violence of ſeruile pleaſure maye pearſe: a ſtraight and true harte towardes thee that no peruerſe or ſiniſter thoughte haue power to make me ſwarue from thee. Giue me ſweete Ieſu an vnderſtandinge minde in the knowledge of thee: diligence to ſearch thee: wiſdome to finde thee: conuerſation accep-

table and pleasinge vnto thee: perseuerance in the sweetenes of thy holy faith: a sure confidence and truste in thee: to be fastened to thy holy passion by penaunce: to enioy the merites of thy blessed benifites through grace. And lastlie of al to be partaker of thy heauenly mansion in the euerlasting blisse and felicitie. Amen.

A prayer moste godlie and deuoute vvhich S. Thomas of Aquin vsed daily to pray.

GRaunt me moste merciful God feruētlie to desire such things as may be acceptable and pleasing vnto thee, with wisdom to searche after them, not to be deceiued in the knowledge of them, and vnfainedlie to accomplishe the dooing of them, to the praise and glorie of thy holie name. Directe so my life

life, and graunte mee that I maye both haue knowlege, wil & power to doo, that whiche thou requireſt I ſhoulde doo, in ſuch ſorte, as is behoueable and moſt expedient for my ſoule. Let my waye vnto thee ô Lord be ſure, ſtraight, and perfect, that I may neither fainte, nor fal from thee: either thorough aduerſitie or proſperitie, that I be not puffed vppe in pride thorough the one, nor yet driuen downe into diſpaire thorough the other. But that I may for the one giue thankes, & be in the other armed with patience. Alſo that I maye reioiſe in nothing, but in that which may allure mee vnto thee: nor ſorowe ought but that which doth withdrawe me from thee, that I deſire to pleaſe or diſpleaſe none, but thee, or for thee: and that al things tranſitorie may for thy ſake Lord,

be of no reputation with me, and that all thinges likinge vnto thee maye be delectable vnto me, and thou God, more then all other thinges: and that I maye haue no reioising besides thee, let all labour delight me that is taken for thee, and all ease be vnpleasant that is without thee. Make me to lifte vp my heart often vnto thee, and when I fall from thee, graunte me to call it sorowfullie to minde with full purpose of amendmente. Graunte me that I maye bee obedient without repining, or geuing of froward language: and poore without fallinge from thee: patiēt without murmuring or grudging, pure and cleane without defiling or corruption. Make me also lowelie without counterfeiting, merry without looſnes, ſad without lumpiſhnes, ſobre without dullenes, nimble

nimble and quick without lightnes of behauior, trew without doublenes, fearinge thee, but not to dispaire, to doe good workes, but not to presume, telling my neighbour his faulte without flatering, instructing him both by woorde and example without scorning, or tauntinge. Graunte me moste louinge Lord and my God, that my harte maye alwayes soo wake vnto thee that no vaine worldlie thought with drawe me from thee, giue me that constancie that no euill affection or wicked suggestiō doo plucke me away from the, and a harte soo stable, that no troubles maye ouercome me, so free from all vice, that sinne maye chalenge nothing in me. Graunt me ô my Lord God vnderstanding to know thee, diligēce to seke thee, wisdom to finde thee, conuersatiō to please

thee, faithfullie to perſeuere, looking after thee, & finally thorough hope to imbrace thee, & in reſpect of thy moſt grieuouſe paines ſuffered vpon the Croſſe for mee, that I maye willingly ſuffre penaunce and all tribulation for thee. Alſo through thy grace to enioye the graciouſe benefites here in this trãſitorie life, & in the world to come to be partaker of thy rewarde and heauenly ioyes, through the precious bloud of that immaculate lambe our onely Sauiour IESVS Chriſt: to whome with the father and the Holy Ghoſt three perſons and one God, be al honour & glorie world without end. Amen.

A prayer to God that he vvil vouchsafe to preſerue the fruites of the earth.

Ioan. Ferus in lib. prec.

O Om-

O Omnipotent, euerlasting, & mercifull God, we beseeche thee consider our dailie needes: shewe vs thy mercy, and giue vs a sufficiente harueste for our daily necessities, graunt that corne, trees, and other fruites of the earth, may (by thy holy benediction) growe, encrease and multiplie: Turne backe and with-drawe from the fruites of the earth, al that may be dammageable, as tempestes, ouerflowing of waters, coldnesse, haile and other like thinges, which are any waye hurtfull: Through our Lord IESVS Christ thy sonne the euerlasting life. Amen.

A prayer to desire that we may vse al temporal thinges, for the health of our soules onely.

Thomas de Camp. in lib. de Imit. Christ.

I Beſeeche thee moſte mercifull God, vouchſafe to preſerue me, from exceſſiue cares of this life, that I be not to much encombred with many thinges concerning the neceſſitie of my body, and that I be not ouertaken with any voluptuouſnes of theſe thinges.

O my God, my ineffable ſweetnes, chaunge and turne into bitterneſſe all my carnall conſolations, which withdraw me from the loue of celeſtial thinges. Suffer me not (my God) to be conquered, nor to be ouercome of fleſhe and of blood. Suffer me not to be deceiued of the worlde, and of the tranſitorie glorie thereof: nor that the deuill through his ſubtilitie ouerthrow me to the grounde. Giue me ſtrength to reſiſt: patience to endure: and conſtancie to perſeuer; for, meate, drincke, clothes, and all neceſ-

neceſſarie things to vpholde the bodie, are painful and troubleſome for that perſon, that hath a deuout ſpiritie. Therfore graunt me Lord to vſe theſe things moderatly, and that my harte be not to much encombred with the deſire of them. The holy law forbiddeth vs to require ſuperfluous thinges, and ſuch as are more delectable then profitable: for otherwiſe the fleſh ſhould be ouer burdenouſe to the ſpirit. And alwayes I requeſt that thy holy hande may gouerne and inſtruct me, that I doe nothing exceſſiuelie. Amen.

The ende of the fifth Chapter.

THE SIXTE CHAPTER CONTEININGE HOLESOME prayers of the life and passion of our Sauiour and Redeemer IESV Christ.

A prayer to be sayed before the Crucifix.

Cuthbertus Tunstall in li. bell. prec.

O Mercifull Crucifix, the redeemer of all people, whose heade was filthely lacerat & torne with a croune of thorne, whose handes and feete extended vpō a Crosse were pearced through with nailes, whose whole feble bodie was hanged on highe and twoo theues to his ignomie & shame, fastened on his righte and lefte hande, of the which the one dispised thee, the other knowleged thee to be a kinge, whose spirit cōmended vnto the father, was giuen vppe

vppe to redeeme vs withall. And being deade thy ſide thorwe-pearced, guſhed and poured oute water and bloude. What toung can worthely expreſſe, what minde can cõceiue thoſe innumerable paines, the which thou an innocente haſte ſuffered? Wee beſeech thee, for theſe ſo exceding great tormentes to illuminate our ſoules with the lighte of thy knowledge, to moderat our vnderſtãding to ſtrengthen our handes too good woorkes, to conuerte our feeteſteppes and goinges to thy wayes, to directe our thoughtes, wordes, and deedes, and laſte of all to bring vs wretches vnto thy kingdome: where that wee with thy holie Angels, may haue thy fruition: the which doeſt liue and raigne God with God the father & the Holy Ghoſt through al worldes. So be it.

A prayer acknowledging that man was the cause of Christs suffering.

Io. Fab. ex. 7. Medit. B. Augustin.

VVHat hast thou done sweete childe, that thou shouldest haue this iudgemēt? What haste thou done, that thou shouldest be thus streitly delte with? what is thy offēce, what is thy gilte-what cause of thy death? what occasion of thy condemnation? I truly, I am cause of thy trouble, my fault hath made thee to be slaine: my desert hathe brought thee vnto this death: vengeance is taken of thee for my hainouse gilte: thou art thus tormēted for me, and I the occasion of al thy smart. O maruelous sorte of iudgement, & order of the vnspeakeable diuine misterie. The wicked sinneth, and the iuste is punished. The gilty offendeth, and the innocente is beaten. The sinner transgresseth, and

and the godly is condemned. That which the bad hath deserued, the good suffreth: for that wherin the seruaunt hath done euil, the maister maketh recompence: for that the man hath committed, the sonne of God is plagued: how farforthe thou sonne of God, how farforthe hathe thine humilitie descended? what hathe feruente loue enforced the to doo? How farforthe is thy mercie extended? how doth thy bountie encrease? howfarforth hath thy loue reached? Vnto what passe is thy compassion come? For I haue done wickedlie, & thou art punished: I haue committed a greuous faulte, and it is layed to thy charge: I am the offender: and thou arte put to the torture: I was puste vp in pride, and thou imbaced and made of no reputation: I was disobedient, & thou suffereſt the paine

of my disobedience. I haue pampered my self with delicat fare, & thou therfore redie to perishe thorow hunger. My affection through concupiscence had made mee to doo thinges vnlawful, and perfect charitie in thee hath brought thee to suffer vpon the Crosse: I presumed to doo that I was forbidden, and thou submittest thy self to receiue rebukes and punishements therefore: I delight in al banquetting and pleasure, and thou art put vnto miserable paines vpon the Crosse. I liue at ease, & thy handes and feete are persed with nailes: I tast the pleasaunt aple, & thou the bitter gaule: Eua laugheth and reioised with me, blessed Marie lamenteth and soroweth with thee. Beholde, ô Kinge of glorie, Loo what mine iniquitie is, and howe abundant thie mercie is: Loo what

mine

mine vngodlines is, and how merualouſe thy righteouſnes is. O my King and my God, with what may I poſſible recompence thee for the greate goodnes ſhewed towardes me. Manns harte is not able to thinke what maye be worthelie giuen in recompence for ſo great benefites. For is ther any ſuch fines of witte in mã, that is able to make it ſelf equalle with the mercie and compaſſion of God? Or can man imagine which waye to doo ſuch dewtiful ſeruice, as might iuſtlie requite his readie ſuccoure & prouident care continuallie hadde for man? There is truelie ſweete Soone of God, there is thorough this thy meruailouſe diſpenſation, wherin mans frailtie maye in ſome thing do that, which maye be acceptable vnto the, that is to ſaye, if thorough compunction of harte ſtirred vp

by thy viſitation, he doo crucifie his fleſh with her concupiſcences, and vices, which thoroughe thy grace being brought to paſſe, then beginneth he to be a ſufferer with thee, for whoſe offences thou vouchſaueſt a vile deathe to die. So by the victorie of the inwarde man, through thee, beinge his captaine, he ſhalbe armed vnto the outwarde victorie, that after conqueſte made of the ſpirituall enemie, he ſhall not feare for thee likewiſe to die, and for thy ſake to offer his bodie to be hewed in peeces by the matterial ſworde. Thus the ſmalnes and ſimplicitie of mans condition and ſtate, if it maye ſo pleaſe thy godlines, ſhalbe able according to his litle power in ſome parte to be aunſwerable to the greatnes of the creators goodnes. This ſweete IESV is the

heauenlie medicine & a preſeruatiue of thy loue. I beſeech thee therefore, for thy noble mercies ſake, powre that into my feſtred woundes, that may cleanſe me from the corruption of the ſerpentes venemouſe poiſon, & reſtore mee againe to my former health, that taſtinge the pleaſaunte liquour of thy ſweetenes, it maye cauſe me to ſet at naughte all the wanton intiſements, and pleaſaunt allurements of the worlde, and for the loue of thee, not to feare anie aduerſities threatnede by it: and that hauinge in remembraunce the perpetuall bleſſednes, I make none accõpt of the raging ſtormes of this tranſitorie time. Let nothinge like me, let nothinge be preciouſe in my ſight, but that whiche is pleaſinge vnto thee. Alſo I praye thee, let all thinges beſides thee, ſeeme filthie

vnto me and of no reputation, cauſe me likewiſe to abhorre all thinges whiche is offenſiue vnto thee, and my deſire neuer to be ſatiſfied in ſeking to do thoſe things which are pleaſing vnto thee. Let no ioy delight me that is without thee, and let me reioyce in all troubles I ſuffer for thee. Let the remembraunce of thee, bee my ſolace, and thy bleſſed name my conſolation, let my teares be nouriſhment vnto me both daye and night, in ſeking after thy righteouſnes. Let the lawe of thy mouth be more precioufe vnto me, then thouſandes of golde or ſiluer, let it be delectable vnto me to obey thee, and deteſtable to committ ought againſt thy diuine pleaſure: I humblie beſeech thee (my onely hope) for all thy mercies ſake, thou wilt be mercifull vnto me,

and

and pardone al mine iniquitie. Frō the bottome of my harte I deſire thee to open mine eares to heare that thou commaundeſt, and ſuffre not my harte to decline from thee, nor through woordes of wickednes to ſeeke excuſes for my ſinne. Finally I beſeech thee, for thy meruailouſe humilitie, let no pride raigne in me: nor the power of the ſinner feare me. But that I may alwaye keepe my ſelf vndefiled for thee, which liueſt and raigneſt for euer, and euer. Amen.

A prayer vvherein man doth offer (to God the Father) the paßion of his ſonne our Lord and Sauiour Chriſt.

B. Auguſt. cap. 6. Medit.

BEholde, ô holie Father, thy derely beloued ſonne ſo cruelly tormented for me, beholde moſte merciful king who it is that

ſuffreth, and remember for whom he ſuffereth: Is it not ô Lord thy moſte innocent ſonne whom thou haſte giuen to death that he might redeeme thy ſeruaunt? is it not the Authour of life who being ledde as a ſheepe to the ſlaughter, and made obediente vnto thee, euen vnto death, ſpared not the moſte cruel kinde of death?

Call to minde ô diſtributor and giuer of al goodnes, that this is he whom although thou haſte begotten of thy diuine powre and vertue, yet not withſtãding haſt made him partaker of my infirmitie and weaknes: verely this is thy deitie, which being clothed with my nature, aſcended the gibbet of the Croſſe, vpon the which he ſuffered moſte dolorous death.

O Lord caſte the eyes of thy Maieſtie vpon the worke of thy ineffa-

effable bountie, beholde thy moſt ſweete ſonne with his whole body ſtretched out: beholde his innocent hands beſprinkled with moſte precious blood, and mercifully pardon thoſe faults which with my handes I haue committed: looke vpon his naked ſide pearced with a ſpeare, and renewe me with that ſacred fountaine which I beleeue did iſſue from thence: Conſider his vndefiled footeſteps, which neuer ſtood in the way of ſinners, but alwayes walked in thy lawe, howe with ſharpe and longe nayles they are faſtened to the Croſſe, & guide my ſtepps in thy path, & make me hate the wayes of iniquitie, and chuſe euermore the way of truth.

O Kinge of Angels and ſaincts, I beſeech thee for this holy of holies, for this my redeemer to make me runne in the waye of thy com-

maundementes, that I may be vnited and ioined to him, whoe hath not disdained to be cladde with my flesh.

O blessed Father wilte thou not behold the head of thy dere sonne, with his necke as white as snowe resolute to die, beholde moste meeke creator the humanitie of thy beloued sonne, and haue mercy vpon the frailtie of thy fraile creature: his white breast is naked, his blody side is read, his stretched bowels dried vppe, his faire and bewtiful eyes waxt dimme, his roiall and princely visage is pale, his marble white leggs hange downe: the streames of his precious blood, doe water his feete quite perced thorowe.

Beholde, ô glorious Father, the rente and torne members of thy welbeloued sonne, and benignely remem-

remember what my ſubſtance is: beholde the paine of God and man and releaſe the miſeries of man thy creature: beholde the puniſhment of the redeemer, and forgiue the offence of the redeemed: this is he (ô my Lord) whom thou haſte ſmitte for the ſinnes of the people, although he was thy beloued in whom thou waſte wel pleaſed, this was that innocent in whom their was found no guile, and yet was he reputed amongſt the wicked.

A deuoute prayer, with the remembraunce of the paßion of our Saviour Ieſus Chriſt, to obtaine ſuccour and fauour of him.

Io. Fab. in preca. Chriſt.

O Moſte ſweete Lord and my redeemer which was by the heauenly Father ſente downe into this world, and haſte willingly of

thine owne accord ſuffered moſte cruel bitter paines vpō the Croſſe, and haſte carried the ſame Croſſe vpon thy bleſſed ſhoulders, to the ende that this thy patience mighte be vnto vs ſaluation and a mirrour: and finally thou diddeſt conſente vpon that tree to die and redeeme vs.

I moſte poore miſerable and wretched ſinner, moſt humbly beſeech thee, for the incredible pacience which thou didſt ſhow in the courſe of thy whole life: and then eſpeciallie, when the vngracious Iewes did ſo rage againſt thee with villanous and ſpiteful words: when they did mocke thee, and all beſpitte thy viſage: when they did ſoode-winke thine eyes, and with their moſt filthy and impure hands did ſmite thee vpon the moſt bleſſed face: when they did moſte cru-

elly

elly whippe and ſcourge thee faſte bounde to a piller: when they did thruſte vpon thy moſt ſacred head a pricking crowne of thorne: when with yron nailes they did pearce thy bleſſed hands ſtretched alonge vpon the Croſſe: when thy bleſſed ſyde was thruſte through with a ſpeare: when in thy great thirſt and extreame agony they offered thee a ſponge full of vinager and gall: whē with thy head inclined downe thou ſayed *It is conſummate*, when thou diddeſt commend thy ſpirite into the handes of God the Father: and all this ended for the redemption and ſaluation of mankinde, in thy graue thou was buried.

For al theſe paines, and paſſions, ô moſte meeke Lord IESV Chriſt, I poore and wretched ſinner doe humbly beſeeche thy infinite maieſtie, not to forſake, nor ſuffer me

to be accuſed, and condemned in thy terrible iudgement: but let thy dolorous paſſion ſo helpe and aide me, that I may be brought to euerlaſtinge felicitie: let thy holy Angells alwaye be in my company, and ſpecially at the houre of death, that they may protect, defend, & keepe me, ſo that the cruel infernal enimy may haue no powre nor parte in me.

The ende of the ſixt Chapter.

THE SEVENTH CHAPTER CONTEININGE DEuoute and holesome prayers to be sayed before and after the receiuing of the B. Sacrament.

Aduertisments for more worthely receiuing the holy Eucharistie.

1. Cor. cap. 11.
Verse. 26.

Or as often as you shal eate this breade, and drincke the chalice, you shal shewe the death of our Lord vntil he come.

Verse. 27.

Therefore who soeuer shal eate this breade, and drincke the chalice of our Lord vnworthily, he shal be giltie of the body and blood of our Lord.

Verse. 28.

But let a man proue him self: and so,

let him eate of that breade, and drincke of the chalice.

Verſe. 29.

For he that eateth and drinketh vnworthely: eateth and drinketh iudgemente to himſelf, not deſcerning the body of our Lord.

This probation according to the wordes of the Apoſtle (*Let a man proue himſelf*) conſiſteth principally in fower pointes.

1. *Faith, before al thinges is neceſſarie to him that ſhal receiue the bleſſed Sacrament of the Aultar*, that is to ſay he muſt firſte beleeue the preſence of the true body and blood of our Sauiour IESV Chriſt in the Sacramente of the Aultar: for they that denie it, doe aſmuch as thy can, to denie the omnipotencie of God, and doe accuſe God with lyinge: for he hath ſayed: *This is my body:* and *this is my blood.* Alſo you muſt

of

of neceſſitie beleeue that the body of Ieſu Chriſt is deliuered to death and his blood truely ſhedd for the remiſſion of your ſinnes.

2. *Penaunce*, or repentaunce, to the ende you may acknowledge your ſinnes with al your harte, and haue true repentaunce for the ſame, and truely to confeſſe thē to the prieſt your ghoſtly father. And after you haue obtained abſolutiō, you muſt firmely purpoſe not to comit any deadly ſinne hereafter: & hauinge forſaken all rancour and malice you muſte be reconciled to them, whom you haue offended or that haue offended you.

3. *Honeſt and decente behauiour, and countenance apperteining to a Chriſtian man*, whereby is required that none goe to this moſte bleſſed Sacramente, and greate miſterie, but faſting, and with modeſtie, humili-

tie and feruent zeale: and not with any diſhoneſt or vncomely behauiour.

4 *Deuotion and a harte not occupied in other buſines or affaires*, that ſo you may imploy your ſelf wholly by meditations and deuout prayers to receiue ſuch an excellente Sacramente, in conſidering and wondering at the incomprehenſible humilitie of almightie God: I meane hereby: that he being a Lord of ſo greate and infinite maieſtie, hath bene obediente vnto his heauenly father euen vnto death, to giue vs life. And with all, that by ſuch deuout meditations and prayers, you maye be ſtirred and prouoked to loue almighty god aboue al things, and to giue him moſt harty thanks for his ſo great benifites: deſiring him moſte humbly, that the merits of his moſt bitter paſſion and death

may

may be applied to the comfort and profit of your ſoule.

A prayer to be ſaide before the receiuing of the bleſſed Sacrament.

I Adore and worſhippe thee, and giue thãkes vnto thee (my moſt louing Lord IESV Chriſt) for thy innumerable benefites and giftes giuen vnto me moſte vnworthy. All thoſe I yeeld and offer vnto thee, into an euerlaſtinge laude & praiſe. I giue vnto thee thankes for all the goodnes, that euer thou diddeſt ſhew, or euer wilt ſhew vnto any reaſonable creature. I giue thee thãks for al the mercies of thy moſt ſweete goodnes. I giue thee thankes for thy holy Incarnation, Natiuitie, Infancie, Childhod, Mãſtate, labours, ſorowfull cares, Paſſion, Death, Reſurrection, & thine Aſcenſion. I moſte humbly thanke thee, that thou haſte vouchſafed, to

admitte me moſt vile ſinner to the noble and liuelie feaſte of this thy holy table. O gracious Ieſu I beſeech thee, for that loue that in maner conſtreigned thee to be incarnated, to ſuffre and to die for me, that thou wilt make me fully cleane from al ſinne, and make me to pleaſe thee in al thing. Adorne and garniſh my beggarlie and poore ſoule, with thy mercies & vertues.

Graunte mercifull IESV, that I may with moſt humble reuerence, with burninge deſire and chaſte affection, receiue the moſte venerable Sacrament of thy bleſſed bodie, in memorie of al thoſe things, that thou haſte vouchſafed to doe, to ſpeake, and to ſuffre for my ſaluation. Graunt, good Lord, that I maye performe this thinge moſte purely, to the euerlaſting glorie of thy name, to the honour of thy

moſte ſweete Mother and Virgin MARY, and to the honour of thy bleſſed ſainct N.

(Here name the Sainte of that day.)

to the honour of all thy bleſſed Saintes and Angels of heauen, to the ſoule health of me, and N. and to the ſoules health of all Chriſten people, quicke and dead.

Haue mercy, good Lord, haue mercy vpon thy Church, haue mercy, good Lord vpon this place and this compagnie. Graunte that here be alwaye humilitie, peace, charitie, chaſtitie, and cleaneſſe. Graunt, that we all maye worthily amende and correct our ſelues, and that we feare thee and ſerue thee faithfullie: and that we maye loue thee, and pleaſe thee: I commend vnto thy mercy al our buſines, and al our neceſſities: be mercifull vnto all thoſe, for whome thou haſte

ſhed thy precious blood. Graunte vnto the quicke forgiueneſſe and grace, graunt vnto the faithful departed, reſt and light euerlaſting.

Another prayer before the receiuing of the holy Sacrament.
By Sir Thomas Moore.

O Benigne IESV that wouldeſt ſuffer ſo many greeuous paines, yea death it ſelf for the loue of mankind, greate and meruailous is thy charitie. O good God for that thy charitie, and that thou vouchſafedſt with thy precious blood to waſh away our ſinnes, I praye thee gracious Lord, that thou forgiue me all the ſinnes that I haue done, thought, or ſaid, in pride, in wrath, in enuie, in couetouſnes, in glouttonie, in ſlouth in lecherie, in vncleanes of body, and of ſoule, in miſpendinge of my fiue wittes, in breaking thy commaundementes,

in

in waſtinge the time of my life in vice, in that I haue not folowed vertue, nor done thoſe ghoſtlie deedes that I mighte haue done. O merciful IESV with that precious bloud that thou diddeſt ſhed on the Roode for our ſaluation, waſh al the ſinnes away that I haue done ſince my birth, comfort and make me whole with the holy Sacrament, which thou haſt ordeined and left here on earth to be our medecine, and life, through which we ſhould liue after thee, and with thee, & thou in vs. For good Lord, thou ſayedſt at that holie worke when thou madeſt it, & gaueſt it to thy Diſciples. (Iohan. 6.) *Panis quẽ ego dabo, caro mea eſt, pro mundi vita: qui manducat me, ipſe viuit propter me, ipſe manet in me, & ego in eo.* O thou holy mightful Prieſte and Biſhop, that by thy diuine might madeſt

the worthy Sacrament of thy precious Body in fourme of breade, giue me grace to receiue it this day with puritie of heart, & cleanes of ſoule, with loue, dread & ſtedfaſt beleefe. O benigne god, I acknowledge & confeſſe to thy high goodnes, that I am not worthy to come vnto thy boorde to be fed with ſo royal meate as is thy bleſſed Body. But gracious Lord, I beleeue verily, that thou maieſt make me worthy who haſte made all thinge of nought, and of ſinful, haſte made righteous and holy. O almightie God, for this thy greate might I praye thee, that thou make me worthy and able to receiue the precious Bodie deuoutly with all reuerence, with perfect mekenes, and holines, with ful contrition, & teares of deuotion, with ſpirituall comfort & gladnes of thy preſence.

O bleſ-

O blessed Bodie in fourme of bread, come and enter into my mouth and hart, that by thy diuine presence my soule bee fed, yea and fastened to thee with perfect charitie. O Lord, fill me with grace, & strengthē me, that I may euer hereafter liue after thy will, and that I may liue in thee, and thou in me. Iesu for thy great bountie saue me from al perils, teache and comfort my soule in al doubtes and dreads, clense me from all vices, suffer nothing to abide in my hart, but onely thy selfe whiche arte my soules life & leach. O heauenly meate, ô ioye of Angels, ô soules strength, ô precious Bodie that giueth endlesse helpe, mercifull Lord IESV, thus dideſt thy selfe saye, (Ioan. 6.) *Ego sum panis viuus qui de cælo descendi: si quis manducauerit ex hoc pane, viuet in æternum.* O thou Bread of life

that diddeſt deſcende from heaue, who that eateth this bread, ſhall liue euerlaſtingly: O bleſſed IESV, make me nowe at this time worthy to receiue this Sacrament, that is thy precious Body, that I may liue euerlaſtingly with thee in thy preſence, & ſee thee face to face, euer to ioye in thy goodnes in bliſſe euerlaſting. Amen.

A deuoute prayer to be ſayed at the eleuation of the moſte bleſſed and Sacred. Hooſt.

Anſelm. cap. 2. in ſpecu. ſermo. euange.

WE adore & worſhip thee ô Ieſu Chriſt king of Iſraell, light of the Gentils, and prince of the kinges of the earth: Lord of Sabaoth, and moſte ſtronge power and puiſſance of the omnipotente and almightie God, we worſhippe the, ô precious price of our redemption, ô peaceable Hooſte, which

whiche by thy ſmellinge ſweetnes onely, diddeſt incline thy Father which reigneth in heauen to beholde our poore eſtate, and diddeſt reconcile him to vs, his children.

O Sauiour IESV Chriſt we praiſe the multitude of thy mercies: we plentifully ſounde out the memorie of thy ſweetenes, we offer vnto thee, ô Sauiour Chriſt the ſacrifice of laude & praiſe, for the greatnes of thy bountie which thou haſte ſhewed vnto vs ſinners, beinge a wicked ſeede and vngracious children of perdition.

A prayer to be ſayed before the bleſſed Sacramente of the Aulter.

Io. Fab. ex cap. 2. ſoliloq. B. Auguſt.

OMnipotent and moſt merciful God, thou art truely good, and in deede I am euil, thou arte holy, I am wretched, thou art iuſte, I am vniuſte: thou arte the lighte, I am

blinde, thou art the life, I am dead: thou arte a conuenient medicine, I am weake and ſicklie: thou arte ioy, I am heuines: thou art the ſoueraigne veritie, I am the vniuerſall vanitie, and ſo is euery liuinge man.

What ſhall I ſaye then my creator? heare me my maker, I am thy creature and the worke of thy handes, but ô Lord, I am nowe brought to nothing, and I am dieing daily, thy handes haue made and framed me: euen thoſe handes I ſaye which were nailed to the Croſſe for my ſake.

Moſt benigne redeemer diſpiſe not the worke of thy handes, but looke vpon the woundes of thine owne handes: loe my Lord God thou haſte writtē me in thy hands, reade the writinge and heale me, beholde I thy creature doe ſighe vnto

vnto thee, thou arte my creator comfort me: I cry vnto thee, thou arte the life, quicken me, and giue me life: to thee I lift vp my voice helpe me and restore me.

Spare me ô God for my dayes are nothinge, what is man that he can thus speake to God his creator? pardonne me thy seruaunte which presumeth to speake to so great a Lord, neede hath no lawe, griefe and sorowe compell me to speake, the calamitie and miserie which I indure, enforces me to crie out: I am sicke, therefore I call to the phisition: I am blind therefore I hasten vnto the light, I am deade therefore I sigh after life.

To thee ô Iesus of Nazareth I hasten, thou arte the fountaine of life: O Iesu sonne of Dauid haue mercy vpon me, haue mercy vpon me, O fountaine of mercy, thou

haſte hard me being ſicke callinge vpon thee, reach me thy hande ô moſte gentle Father: bring me to thee, that I may come to thee, and in thy lighte, may ſee that euerlaſting light: ſpare and pardone me ô Lord, I am the vnhappie mã borne of a womã, liuing but a ſhorte time & yet repleniſhed with much miſery: I am earth and aſhes, and by and by in griefe and anguiſhe I muſte die, and then I ſhall be but wormes meate.

What other thing is my life, ô my Lord God, then a ſhadowe which ſoudenly vaniſheth away, like as the flower which doth floriſh and is greene, & by & by doth wither: euen ſo my fraile and deceiptful life paſſeth away, and yet notwithſtanding, it is on euery ſide hedged in with the ſnares of death, I knowe aſſuredly that I muſt die, but

but when or howe I can not tel.

I therefore beſeeche thee, ô meeke and merciful God to helpe me: holde me vppe and ſtaye me in thy power and ſtrength: appeare vnto me ô euerlaſting lighte, and ſhine in my hart that I may reioiſe in thee: come vnto me, ô my life moſte noble, and moſt ſweete, that through thee I maye liue in thee, & with thee in thy kingdome for euer: heare me ô Lord God to the glory of thy name, and the felicity and bliſſe of my ſoule. Amen.

A prayer to be ſaid after the receiuing of the bleſſed Sacrament.

By Sir Thomas Moore.

I Adore and worſhippe thee, and giue very humble and harty thankes vnto thee, moſte merciful Lord IESVS Chriſt, whiche haſte vouchſafed to admit me moſte vile ſinner, vnto the noble and liuely

feaſt of thy moſte holy table. Alas poore wretch that I am. For I haue receiued this moſte venerable Sacrament to-to vnworthily.

Lord, haue mercy on me, Lord forgiue me, I commend that which I haue done, vnto thy Diuine hart, there to be amended, & to be made perfect. Receiue (I beſeech thee Lord) theſe moſte holy myſteries of thy bleſſed Body, which I haue receiued to the euerlaſting glorie of thy holy name, to the honour of thy moſt ſweete Mother the Virgin MARY, & to the honour of thy bleſſed ſainct N.

(Here name the Sainte of that daye.)

to the honour of al thy bleſſed and holy ſaincts and Angels of heauen, for my ſoule health, and for the ſoule health of all Chriſten people quicke and dead. Receiue (good Lord) this moſte excellent Sacrament,

ment, in ful amendment, purgatiō, and ſatiſfaction for al my ſinnes & negligences, and for the ſinnes of all the worlde. Reſtore by it, and make vp againe al my ghoſtly ruines and decayes, and ſupplie my needy pouertie. Mortifie, by it in me, what ſoeuer doth diſpleaſe thee: and make me one accordinge to thy heartes deſire. By it, make my ſpirite, my ſoule and my body, conformable to the ſpirite, ſoule and body of thy holy humanitie: and lighte me altogether with the light of thy Diuinitie.

Graunt by it, that I may be ſtabliſhed in thee, that I perfitly with perſeuerance loue thee, that I may be incorporate vnto thee, and moſt nerely vnited vnto thee: and that I may be chaunged all whole into thee, to the laude of thy bleſſed name. Amen.

COnuert (Lord) miſerable ſinners, cal againe heretikes and ſchiſmatikes. Lighten the infidels that knowe not thee, helpe al that be in anie neceſſitie and trouble, helpe al them that haue commended them ſelues or deſired to be commẽded vnto my prayers. Haue mercy vpon my parẽtes and benefactours. Haue mercy vpon al thẽ, for whome I am bound to pray, & that thou wouldeſt be intreated for. Haue mercy on this place and companie.

Graunte, that here bee alwaye humilitie, peace, charitie, chaſtitie, & puritie.

Graunt, that we al may worthily amend and correct our ſelues, that we may feare the, and ſerue thee faithfully, & that we may loue thee and pleaſe thee. I commend vnto thy mercy all our buſineſſes, and al

our

our neceſſities. Lord, be mercifull vnto all people, for whome thou haſt ſhedde thy precious blood.

Graunt vnto the quicke forgiuenes and grace, & vnto the faithful departed, reaſt & life euerlaſting. Amen.

Another Prayer after receiuing of the Sacrament.

By Sir Thomas Moore.

THankes be vnto thee, ô holy Father, God almightie, that thou diddeſt voucheſafe of thy great pitie to ſende thy only Sõne from thy high Throne into this vale of wooe & miſery, here to take our nature & ſhape, & in the ſame to ſuffer moſte ſharp paines, & bitter death to bring our ſoules to thy kingdome, and to leaue that precious Body here to be our ſtregth, and comfort: I thanke thee moſte mercifull Lorde IESV with all the

mighte and ſtrength that thou haſt giuen me: I offer to thee thankes: that thou this daye haſte fed me with thine owne precious Body, by whiche I hope to haue healthe of ſoule, and euerlaſting life, with ioye when I depart hence. O Holy Ghoſt come good Lord and enflame my hart with thy brenninge beames of loue, and make me with vertuous ſweetenes continually to yelde acceptable thankes to the holy and glorious Trinitie. To whome three perſons and one God, be glorie, laude, & honor, with al reuerẽce offered of all creatures without ende. Amen.

The ende of the ſeuenth Chapter.

THE EIGHT CHAPTER

CONTEINING LAVDES, PRAISES and thankes-giuing, for the benefites that God hath bestowed vpon vs.

A Psalme in vvhiche a sinner yeldeth thankes to God that his enemies haue not preuailed against him, nor gotten the vpper-hand of him.

I Wil magnifie and praise thee, ô Lord God, for thou haste exalted me & sette me vp: and mine enemies haue not gotten the ouer hand of me.

O Lord of hoastes, I haue cried vnto thee, and thou haste saued me.

Thou haste broughte my soule out of hell: thou haste holden me vp from fallinge into thee deepe lake, from whence no man returneth.

Thou haſte not cloſed me vp, in the handes of mine enemies: but thou haſte ſette my feete in a place both wide and broade.

I haue ſought thee, and thou haſt hearde me, thou haſte brought me into libertie out of great diſtreſſe.

Thou haſte turned my ſorowe into gladnes, thou haſte ceaſed my mourning, & compaſſed me round about with mirth.

Thou haſte declared thy great magnificence in helpinge thy ſeruaunt.

Thou haſte done mercifullie with me in my miſeries.

Thou haſte regarded the paine of the poore: thou haſte turned away thy face from me.

I wil be ſinging and ſpeaking of thy mercies: and I will publiſh to other thy fidelitie and truth, ſo long as I ſhal liue.

My

My mouth ſhall neuer ceaſe to ſpeake of thy righteouſnes, and of thy benefites: which be ſo manie, that I can not number them.

But I will giue thee thankes till death take me away, I wil ſing in the praiſe of thee ſo longe as I ſhal continue.

I wil triumphe and reioice in thy mercy, for thou haſte looked vpon my neceſſities, and regarded my ſoule in great diſtreſſe.

Thou haſte bene my ſure refuge, and the ſtrength of my truſt & hope.

I thanke thee Lord for thy goodnes alwaye: and for thy exceeding mercie.

Thou haſte bene my comfort in the time of my trouble, thou haſt bene mercifull vnto me. O Lord, and haſte reuenged the wronges that mine enemies haue done to

me.

Accordinge to the multitude of the heauy thoughtes that I had in my minde, thy cõfortes haue cheared and lightened my hart.

Thou haſt ſente me nowe ioyes, for the dayes wherein I was in ſorowe: and for the yeares in which I ſuffred many a painful ſtorme.

Thou haſte called to remembraunce the rebuke that thy ſeruaunt hath bene put to, and howe furiouſly mine enemies haue perſecuted me.

O Lord God of hoſtes, who may be compared vnto thee? thou arte great, & greatly to be praiſed.

Thou arte highe vpon all the earth, thou art exalted farre aboue al goddes.

Glory and honour before thy face: holines and magni icence in thy ſanctuary.

Wi.h

With iuſtice and iudgement thy Royall throne is ſtabliſhed: mercie and truth go before thy face.

Bleſſed arte thou (ô Lorde) which haſte not holden backe thy mercy from thy ſeruaunt.

After that I had longe looked for thee ô Lord, at the laſte thou diddeſt attende vpō me, and heardeſt my crie.

Thou haſte taken me oute of the lacke of miſerie, & ſet my fete vpon a rocke, and made my ſteppes ſure.

Thou haſte giuen me my deſier, I haue ſeene thy ioiful countenaunce.

Thou haſte ſtricken all my aduerſaries, and haſte abated their ſtrength.

Thou haſte rebuked the rablemente of them that vexed me, and haſte plucked me forthe of their

handes.

Thou haſt caſt them headelong into their owne pitte, their feete be wrapped in the net which they layed priuilie for me.

Mine enemies are retired backe, they are fallen downe & deſtroied from thy ſight.

Thou haſte bene the poore mannes defence, and his helper in tribulation, when moſt neede was.

Thou haſte done iudgemente for me: thou haſte defended my cauſe againſt my accuſers.

And although thou was verie angrie with me a litle while, yet nowe I liue through thy mercie & goodneſſe.

Verely I ſuppoſed with my ſelf that I was cleane caſte out of thy fauour.

But thou haſte harde my prayers: and according to thy greate mercie

mercie haſte taken me againe into thy fauour.

O Lord of thine owne minde & wil thou haſte giuen ſtrength vnto my ſoule: but when thou hiddeſt thy face from me, ô Lord, howe greatly aſtonied was I?

When I was in aduerſitie, then I cried vnto thee, and thou diddeſt aunſwere me: when my ſoule was in great anguiſh and trouble, then ô Lord I remembred thee.

I haue taſted and ſeene howe ſweete thou art: truly bleſſed is the man that truſteth in thee.

Accordinge to thy name ſo is thy commendation and praiſe, but thy counſailes touchinge vs be without example, and greater then with wordes can be expreſſed.

Dominion, power, and glorie be thine, for thou haſte made all thinges, and becauſe thy will is ſo,

they dō ſtil continue.

Thy name be bleſſed, praiſed and magnified, bothe nowe and euer: and worlde without ende. Amen.

A Pſalme in vvhich the goodneſſe of God is praiſed.

O Lord oure gouernoure how wounderfull is thy Maieſtie through oute the whole worlde: which haſte ſet thy glorie aboue al the heauens.

What is man, that thou magnifieſt him ſo greatlie? or the ſonne of man that thou doeſt viſite him?

O Lord thou arte greate and muche to be praiſed in thy holie hill.

Praiſe be vnto thee, ō Lord God, let our vowes made to thee be alwayes perfourmed.

Confeſſion and magnificence are thy worke: and thy righteouſneſſe

neſſe continueth for euermore.

Thou haſte done many thinges (ô Lord God) both meruailous & greate: and there is none that can bee like vnto thee in thy workes.

Thy wayes be iuſte and true, who wil not feare and dread thee, and magnifie thy name.

I thanke thee (ô Lord God) with al my harte, and I wil ſanctifie thy name for euer.

O Lord thou art my ſtrength and my praiſe.

Thou haſte broughte downe mine enemies which arte a iudge euen from the beginning.

Thy righte hande is exceeding ſtronge: thy righte hande worketh many great actes.

Thine arme is mightie and ſtrong: and becauſe it hath pleaſed thee, thou haſt ſtrengthened mine infirmitie.

I will praiſe thy greate and dreadful name, for it is holy.

Although I haue fallen, yet I am not cruſhed in pieces: for thou haſt ſuſtained my hande.

I haue opened and ſhewed my way vnto thee, and in thee I haue truſted, and thou at length haſte accompliſhed my deſires.

Thou haſte broken the heades of mine enemies, and haſte made them to ſtoupe: whiche walked proudely in their ſinnes.

Thou haſte dominion ouer their power, and when they be exalted and ſet alofte in their wayes, thou abateſt their courage, & deſtroieſt them with thy mighty arme.

In thy name I wil euer reioice, and in thy mercy is al my glory.

Thou loueſt righteouſnes and iudgement, the earth is repleniſhed with thy mercy.

Thy

Thy eye looketh fauourably vpō them that dreade thee, and truſt in thy mercy.

There ſhall no good thing be lackinge to them that ſeeke thee, and they that feare thee ſhal not be helpeleſſe.

For thou directeſt their wayes, and heareſt them when they crie vnto thee.

That thou mayeſt deliuer their ſoules from death, and ſwage their paines, when they be grieued.

For thou helpeſt them, whoſe hartes be broken with ſorowe, and beareſt vp with thy hand them that be contrite in ſpirite.

Thou ſauedſt the ſoules of thy ſeruauntes: and al they that truſte in thee, ſhal not be diſtroyed.

Wherfore my toung ſhall ſing thy praiſe: ô Lord God, I will alwaies magnifie thee.

I wil loue thee (ô Lord) which art my ſtrēgth, my ſtay, my might, my Sauiour, and my refuge.

My God, my defendour, and my buckler, the ſtrength of my ſaluation, and my ſupporter.

After that I had called vpon thee with due laude & praiſe, thou haſt ſaued me from mine enemies.

When I was in trouble I called vpō the, thou haſt hearde my voice out of thy holy temple, and my crie hath entred vp into thine eares.

Thou haſte ſaued me from mine aduerſaries, that roſe vp againſt me, thou haſte deliuered me from wicked enemies.

Thou haſte taken me from the compagnie of euel men, and mine eye hath ſeene vpon mine enemies the thinges that I deſired.

And therfore if it ſhould fortune me to paſſe through the darke vale

of

of miſerie: I wil goe without feare, for thou wilte be with me, thy rodde and thy ſtaffe ſhal comfort me.

Thou ſhalt deliuer me from tribulation, thou ſhalt kepe me from them which ſeeke to deſtroy me.

Mine eyes be vpō thee (ô Lord) for thou ſhalt bring my feete forth of the ſnare.

Vnto thee ô Lord God, I will perfourme my vowes, I will giue thee thankes both now and euermore, and world without ende. Amen.

A Pſalme of the benefites of God, vvith thankes for the ſame.

MY ſoule praiſeth thee ô Lord, & al that is within me, praiſeth thy holy name.

My ſoule giueth thee humble thankes, and thy benefites I wil neuer forget.

Which forgiueſt all my ſinnes

and healeſt al mine infirmities.

Which haſte ſaued my life from deſtruction, and ſhewed in me thy grace and mercie.

Which haſte ſatiſfied my deſier with good thinges: and ſhalte once reſtore my youth againe.

Thou haſte entreated me mercifully at al times, and haſte reuenged me of mine enemies.

Thou haſte bene a defence to me (ô Lord) and a ſure foundation of my wealth.

Thou haſte guided me with thy counſaile, and taken me to thee, through thy mercie.

Thou haſt many wayes declared in me thy great might and power, and after thine anger hathe bene paſte, thou haſte turned againe and comforted me.

Thou haſte ſente me many grieuous troubles, but at the length thou

thou haſte brought me out of the bottomles depeneſſe.

Thou haſte made me preuie to thy wayes, and haſte not hidde thy counſailes from me.

Thou arte full of mercie and grace (ô Lord) ſlowe to wrath and ready to goodnes.

Thy diſpleaſure laſteth not alway, & thou kepeſt not backe thy mercies in thine anger for euer.

Thou rewardeſt vs not accordinge to our ſinnes, nor puniſheſt vs according to our deſertes.

Looke howe high the heauen is in cõpariſon of the earth, ſo greate is thy mercie towardes vs.

How farre as the earth is diſtante from the weſt: ſo farre (ô Lord) remoue our ſinnes from vs.

Like as a naturall father hath pitie vpon his children, euen ſo (ô Lord God thou haſte had com-

paſſion vpon vs.

Thou haſte not forgotten thy creature, thou remembredſt that we are fleſh, yea al men liuinge.

And that the age of men is like vnto graſſe, and may be compared to the floures in the fielde.

Which as ſoone as the ſharpe winde hath blowen vpon them with his blaſtes, wither away and die, ſo that no man can tell where they did growe.

But thy mercie, ô Lord, and louing kindeneſſe is alwayes vpon them that feare thee, and thy righteouſnes endureth for euer.

So that we kepe our promiſe and conuenaunt with thee: and ſo remember thy commaundementes that we doe them in deede.

O Lord thou haſte ſtabliſhed thy throne in heauen: and thou gouerneſt al thinges by thine imperial

perial power.

I wil magnifie thee ô Lord, and praiſe thy name world withoute ende.

I wil giue thankes alwaye and make thy name glorious for euer.

O Lord thou arte puiſſant and greate, and thy magnificence is vnſearcheable.

One generation ſhal ſhewe to another thy workes, and they ſhal declare thine auncient noble actes.

They ſhal euer praiſe the magnificence of the glorie of thy holines, and the memorie of thy great goodnes.

For thou arte good and gracious to al men, & thy mercie excedeth al thy workes.

The eyes of al men beholde and waite vpon thee, that thou ſhouldeſt giue them their ſuſtenaunce in time conuenient.

Thou openedſt thine hande, and filleſt euery liuing creature, with neceſſary foode.

O Lord thou art rightful in all thy waies, & holy in thy deedes.

Thou kepeſt al them that loue thee, and the tourmente of malice, ſhal not touche them.

My mouth ſhal ſpeake thy glorie and praiſe, and all liuing creatures ſhall honour thy holy name for euer.

Praiſe our Lord, oh ye his Angels mightie in power, which doe his commaundementes, and obey the voice of his worde.

Praiſe ye altogether God, ô al ye hoſtes, you his miniſters that do his wil and pleaſure.

Praiſe our Lord as I do, and let vs magnifie his name together.

Praiſe our Lord, oh all ye his Saintes, for his name is glorious

and

and his praiſe goeth about heauen and earth.

Praiſe our Lord together, ô all ye his workes: euery thing that liueth praiſe our Lord. Amen.

A thankes giuing to God for his innumerable benefites beſtowed on man from his infancie.

B. Auguſt. cap. 18. Soliloq.

I The ſonne of thy hand maid in theſe my poore confeſſions doe confeſſe to thee my redeemer, with all my hart, and will call to minde all the benefites which thou haſte beſtowed vpon me all the time of my life euen from mine infancie, for I knowe wel (ô Sauiour) that thou art greatlie diſpleaſed with ingratitude: for it is the roote of al ſpiritual euil: and a certaine wind, drienge and burninge all good, ſtopping the fountaine of thy di-

mine mercy towardes man.

But I ô Lorde will giue thee thankes, leaſt I be ingratefull to thee my redeemer, becauſe thou haſte deliuered me: howe oft had that dragon ſwallowed me vppe, if thou haddeſt not taken me from his mouth? how oft haue I ſinned, and he was redy to haue deuoured me? but thou my Lord God haſte defended me: when I wrought wickedly againſt thee and did breake thy commaundementes he would haue drawen me to hell, if thou haddeſt not letted him: I did offend thee, and thou diddeſt defend me: I did not feare thee, and thou dideſt preſerue me: I departed frō thee, and offered my ſelf to mine enemie: but thou diddeſt affraye him that he durſt not take me: thou diddeſt beſtowe theſe great benefites vpon me (ô my God,) yet I

poore

poore wretch did not know it.

Thou haſt oftentimes deliuered me from the iawes of the diuell, thou haſt take me out of the mouth of the lyon, and haſte brought me many times from hell I not knowinge it: for I wente downe to the gates of hell, but thou haſte ſtayed them that I entred not in: I did haſte to the portes of death, but thou diddeſt not ſuffer them to incloſe me in, thou haſte alſo often deliuered me from bodily death, ô my Sauiour.

When I haue bene ſore vexed with ſicknes, and in greate daunger by lande, and ſea, by fier and ſword, thou haſte ſtoode by me, and mercifully deliuered me from all: for thou diddeſt knowe (ô Lorde,) if death had then ouertaken me, hell had receiued my ſoule, and I had bene damned for euer: but thy

mercie and grace preuented me, and deliuered me from death both of bodie and ſoule, O my Lord God.

Theſe and many other benefites thou haſte heaped vpon me, but I being blind did not perceiue it vntill thou diddeſt illuminate me. Now therefore O the light of my ſoule, O my Lord God, O my life by whom I liue, O the lighte of mine eyes by the which I ſee: loe thou haſte illuminated me, and I know thee, for by thee I liue. And I giue thee thankes, although inſufficient and nothing correſpondente to thy benefites, yet ſuch as my frailtie is able to afford, I offer vnto thee: I confeſſe and acknowledge thy goodnes, for thou haſte broughte me from the lower hell once, twiſe, thriſe, yea a hundred and a thouſand times: I was euery day

day going downe to hel, but thou diddeſt bringe me backe againe: and iuſtly thou might a thouſande times haue condemned me, if it had bene thy pleaſure: but thou wouldeſt not becauſe thou louedſt ſoules, and diſſembleſt the ſinnes of men expectinge their repentaunce.

O my God, my Sauiour, in all thy waies their is great mercy, now I ſee and manifeſtly know through the light of thy grace, and my ſoule doth fainte in the contemplation of thy greate mercy towardes me, becauſe thou haſte pluckt me from the lower hell, and haſte brought me backe againe to life. It is then by thee wholy that I liue, and therfore I wholy offer my whole ſelfe to thee, my whole ſoule, my whole harte, my whole body, my whole life, let it liue vnto thee, ô my ſweet

life: for thou haſte wholy deliuered me, that thou mighte wholie poſſeſſe me: thou haſt wholy made me: that thou mighte wholy haue me againe. Therefore I wil loue thee ô Lord, which art my ſtrẽgth, I wil loue thee, ô my ineffable ioy and comforte, ſo that my wholle life ſhal liue no more but for thee, which life was loſte in my miſery, and nowe reuiued againe in thy mercy: for thou art a God merciful to thowſands that loue thy holy name. Amen.

A praiſe and thankeſ-giuing to God for his great benefites.

Io. Roffe. pſal. 13. lib. preca.

MY ſoule doth praiſe thee, ô my God, & al that is within me doth laude thy holy name: my ſoule doth render thee hũble thankes; & I wil neuer be vnmindful of thy benefites, for thou doeſt pardõne

ne al my ſinnes,& haſt healed al my infirmities: thou haſte redeemed my life frō death, & haſte ſhewed vnto me mercy and grace.

Thou haſte multiplied in me thy magnificēce,after thine anger thou haſte comforted me: thou haſte ſhowed me many tribulations and aduerſities,but in the end thou haſt brought me backe againe from the depth of deapnes: thou haſte made knowen to me thy wayes,and from me thou haſt not hid thy counſels.

Thou arte mercifull and full of grace ô Lord, ſlowe to anger, prone and redy to goodnes: thou wilt not alway be angrie, and thou doeſt not for euer holde backe thy mercie: thou rewardeſt vs not according to our ſinnes, nether doeſt thou puniſh vs accordinge to our iniquities.

As the father doth pitie his chil-

dren: so thou haste compassion of vs, ô God our Lord: thou forgettest not thy handy worke, thou remembrest that euery liuing man is flesh, and that the daies of man are as grasse, and as the flowers of the fielde, which with a blaste of colde winde vanish away, so as none can finde the place where they grewe.

But thy mercy is euerlasting to those that feare thee, and thy iustice remaineth alwaies, so that we keepe thy law and fulfil thy commaundementes.

I will extoll thee my God, and praise thy name for euer and euer: I wil render thee thankes at al seasons, and I will make thy name famous for euer, and longer if longer may be: for thou arte good to all, and thy mercie exceedeth all thy workes.

The eyes of all thinges looke

vp

yppe vnto thee that thou wouldeſt giue them meate in due time: thou openeſt thy hand & filleſt with thy bleſſinge euery liuinge thing: thou preſerueſt al that loue thee, and no tormente of malice ſhall touche them: my mouth ſhal ſhew foorth thy praiſe, and euery liuing thing ſhall celebrate thy holy name for euer and euer.

Praiſe our Lord, ô ye Angels mightie in power, which doe his commaundementes, and are obediente to the voice of his worde: praiſe our Lorde ô all ye Armies which doe his will: magnifie our Lord and let vs extol his name in it ſelfe.

Praiſe our Lord all ye his Saints, whoſe onely name is moſte high: whoſe onely praiſe doth exceede heauen and earth: Praiſe our Lord all ye his workes, through all his

domination in euerie place, euerie thing that liueth praise our Lord.

The ende of the eighte Chapter.

THE NINTH CHAPTER CONTEININGE NECESSARIE prayers for the prosperitie of our brethern friends and neighbours.

Timoth. 2. & Iacob. 5.

A prayer for the Church afflicted.

Franc. Tittel in para. Psal. 78.

God the gentiles, barbarous nations, and Infidelles which haue no faith in thee, nor knowleadge of thy name, are entred into thy heritage, they haue taken thy people by force of armes, and as vanquishers they

they occupie our cities, they haue defiled with their abhominations thy temple dedicated to thy honor and ſeruice, they haue polluted the veſſels conſecrated for the ſeruice of the temple, and vſed them prophanely.

We are become a reproch and laughing ſtocke to our neighbors, in ſuch ſorte that they ſcorne, diſpiſe, and make a ieſte of vs, reioiſing at our afflictions, and in their mirth they vpbraid vs: but thou ô Lord vpon whoſe wil we wholy depend, how long wilt thou be angry with vs.

And wherfore doeſt thou ſo deliuer vs into the hãds of our enemies as though thou haddeſt ſhaked vs of, & hereafter would haue no more care ouer vs: wherefore doeſt thou ſhowe the furie of thy wrathe towardes thy people, which are the

sheepe of thy holy pasture, where-of thou art the ruler, sheppard, defender and protector.

Be mindefull ô Lorde of thy holy Church, and leaue it not in the hands of thy enemies, but deliuer it by thy stronge power beholde, and consider, the league and testament made with the elect. Remember thy promise made vnto thē, that thou wouldest not forsake them that were cōtrite in hart, but woldest saue them that were humble in spirite.

For in trueth we are kepte vnder, afflicted and broughte to nothing, we are contemptible, abiect and miserable, in such sorte that we are a gasing-stocke and ignominie to all nations: wherefore ô Lord doest thou not turne thy face to vs thy poore seruauntes? why doest thou turne thy face from them and

suffer

ſuffer thy enemies ſo cruellie to rage againſt them? why doeſt thou not beholde the miſery and affliction wherin we thy ſeruantes (deſtitute and deſolate of al helpe, and hauing no comfort but in thee) are afflicted and torméted of our enemies.

Awake ô Lord God, diſſemble no longer but come to ſuccour thy people, and make haſt to helpe thy faithful ſeruants, and ſaue vs from the hands of our enemies (we humbly beſeech thee) for thy moſte glorious names ſake, for thine own ſelfe, and for thy infinite mercie: that we the poſteritie may a litle taſte the ſweetnes of thy promiſes, which our forfathers haue ſo abundantly felte.

But we that are thy people, and the ſheepe of thy paſture; which worſhippe no other God, which

ſeeke no other ſheppard & gouernour beſides thee, which put our whole truſt and confidēce in thee, and deſire to be fedd, ruled and gouerned, by thee onely, we wil render thee moſte humble thankes, & ſet foorth thy glorie for euer and euer.

We wil declare and ſhewe thy praiſes from generation to generation, for thou of thy meere goodwil, haſte reſtored vs to the libertie which we haue required: we therefore (in aduerſitie as wel as in proſperitie, or how ſoeuer it ſhall pleaſe thee to diſpoſe of vs) wil ſerue thee with ioye and gladnes: we wil continewe ſtill in thankes giuing, attendinge patiently thy aide and helpe. Amen.

A prayer for our parentes.

Io. Ferus in lib. precat.

O al-

O Almightie and omnipotent God, which haſte ſtrictly commaunded vs, next vnto thee to honour our father and mother, and to pray for their happy and good ſucceſſe: graunt vnto my parentes, and the whole familie, health, & peace: keepe them in the piety and trueth of thy faith: defend them from all daungers bodily and ghoſtly: giue them grace (I humblie beſeeche thee) that they offende not thee in any thing, but that they may alway find thee, a louing, gentle, and merciful father and God. Amen.

A prayer to be ſayed for them that are fallen from the Church.

Io. Fabius in precat. Chriſt.

O Mnipotent benigne and moſt merciful father, we moſte entierly beſech thee, that it wil pleaſe thee to viſit with thy fatherlie af-

fection, al thoſe that are fallen, and departed from the pure Catholike and chriſtian Church: or doubt in any article thereof: & are ſeduced or deceiued through any falſe perſuaſion, to illuminate their hartes ô Lord, with the beames of thy diuine light: ſtaye them and bringe them backe to acknowledge their errour, that being in ſuch ſort conuerted, they may with the whole vniuerſall Church, confeſſe with mouth, and ſhewe in workes, one true, catholike and chriſtian faith, and remaininge in it, they maye worke their owne ſaluation: ſo that they and we beinge of one minde and will, in one foolde may heare and followe thee our ſhepparde, through IESV Chriſt our Lord. Amen.

A prayer that children may be inſtructed in vertue and in the feare of God.

Ioan.

Ioan. Ferus in lib. precat.

O God graunt that not onely we our ſelues cleaue to thy holy world & doctrine, but alſo that we may inſtruct and bring vp our childrē in thine honor, in thy feare and diſcipline, in vertue and obedience, and that they may encreaſe and growe in comelines, faith and piety, that we may haue perfect ioy without any ſorrowe, and that we may laude and praiſe thee all the dayes of our life. Amen.

A prayer for a friende and generallie for anie that is commended vnto our prayers.

O Moſte ſweete Sauiour IESV: I moſt humbly beſeech thee to vouchſafe to illuminate with the lighte of thy grace, the harte of N. thy ſeruaunte and my harte alſo: and to comfort and replenish our

hartes, with thy moſte louing charitie, to the ende that we may wholy ſeeke thine honour and bleſſed will, and thee allone with all our hartes to ſerch and loue: and wholy & altogether to leaue our ſelues and our owne wils, and to reſigne thē wholy to thee, ſo that alwaies, and at al times, we may liue according to thy holy pleaſure, in obſeruing and fulfilling thy holy wil.

Ieſus for thy holy name and for thy bitter paſſiō, ſaue vs from ſinne and ſhame & endleſſe damnation, and bring vs to the bliſſe which neuer ſhal haue ending. Amen.

A general prayor for the liuing and the departed in the Catholicke faith.

Ex lib. veterum orat. græcorum.

O Sweete Sauiour IESV forgiue thoſe that hate vs, and handle vs outragiouſlie; render good to them

them that doe vs good: graunt vnto our brethren thoſe neceſſaries which they doe aſke, and life euerlaſting: comforte the ſicke: directe ſailers: and keepe the paſſengers in their righte way.

O Lord according to thy great mercy, haue pitie vpon thoſe that are recommēded vnto our vnworthy prayers: remember our fathers and brethern departed this life, bringe them to that place where they may beholde the light of thy countenance: call to minde our brethren which are in captiuity, & deliuer them from their affliction. Aſſiſte all thoſe that doe good and labour in rulinge of the Church, graunt them their iuſt requeſts, end giue them euerlaſtinge bliſſe: be not vnmindful ô Lord of vs poore wretched ſinners thy vnworthie ſeruaunts, power into our harts the

Ighte of thy knowlege, and keepe vs in the path of thy commaundementes, by the interceſſion of the moſte holy, ſacred and bleſſed Virgin MARY, and of al the ſainctes of heauen, for thou arte bleſſed for euer and euer. Amen.

The ende of the ninth Chapter.

THE TENTH CHAPTER CONTEINING HOLESOME prayers to the holy Trinitie.

A prayer or thankes geuing vnto the holy Trinitie.

O Blessed Lord Father, Sonne, and Holy Ghost, three personnes and one God, my Lord, my God, my maker, my redemer, my nourisher, my defender, my sweetnes, my mercie, my refuge, my strēgth, my victorie, my ioye, & my glorie eternal, I laude thee, I glorifie thee, I honor and worshippe thee, o blessed Trinitie for that thou arte in thy selfe, for thou arte the hiest good, from whome floweth all goodnes, thou arte gracious eternitie, thou art eternal felicity, thou arte onely God, and there is none without thee. I laude and honour

thee, ô blessed Trinitie that mightfully haste made of nought heauen and earth, sonne and moone, and al things that be in them: and for that it pleased thee to make the holie Angels to laude, and to praise thee eternally, & that they might assiste vs faithfully in this exile and banishemeut, with there good counsailes and helpings, and to declare thy ineffable goodnes, thou madest al thinges for man, and moreouer thou madest man, with thy proper handes to thine owne image and similitude, onely for thee: and thou formedst in him vnderstandidg, & adornest him with free wil. I laude & glorifie thee for that great gifte. Thou diddest set him in paradise flowing with delites, that he might haue the thinges that are aboue to enioye, and gouerne the thinges, inferiour, and to possesse al things,

and

and to worſhippe thee for euermore. And thou made not theſe noble creature Angels, & men for any neceſſity thou hadeſt of them, for truly all thing was ſufficient in the to thine eternal ioye and glorie: but of the feruoure of thy charitie thou waſte moued to create them, that ſuche creatures ſhoulde bee partakers of thy ineffable ioye and glorie. I laude and honour thee good Lord for that it pleaſed thee among all thy bleſſed workes to make mee a reaſonable man, and haſt giuen me wiſedome, reaſon, vnderſtanding, and free libertie & haſte fourmed mee with all right limmes, & fornitures of bodie, and haſte giuen mee manie bleſſed giftes ſpiritual and temporal, and alſo meate, drincke, clothe, and all thinges neceſſarie, whiche manie a good creature that hath ſerued the

better then I haue done hathe wanted, and for that thou haſt viſited my harte many times with many graces, and ſpirituall motions, deliuering mee oft from many perilles both of bodie and ſoule, and from ſlaunders, ſhames, and rebuks of this worlde, into the which for my ſinnes I might haue fallen: and for that alſo thou haſt ſuffered me in all mine iniquitie, and all mine horrible and abhominable ſinnes, patientlie alwaye abidinge for my conuerſion, and amendmente, whereas at inumerable times thou mighteſt haue ſlaine me, and of righte haue putt me to eternall paines and dampnation. I laude & glorifie thee, ô Lord God for all thy mercie, whiche alwayes thou haſte ſhewed to ſinners, patientlie abiding for them, mercifully callinge them, beninglie receiuinge them

them, abundantlie geuing grace to them, & to such familiaritie admitting them, as though they had neuer sinned. O mercifull Lord and patiente God, what shall I saye to thee for all these benefites? What laudes and thankes shal I yelde to thee? What and al my sinnes were cleane taken awaye from me, trulie yet were not I worthy for the leaste of thy benefites and mercies to giue thee condigne lande. But as a wretched sinner can, with all my hart I laude thee, I praise thee, I thanke thee, I honoure and worshippe thee, yea all honor, laude, & praise be giuen to thee, nowe and euermore. Amen.

A prayer to God the father.

S. Cyprianus author esse scribitur.

O God father of our Lord IESV Christ thy sonne, God of Patriarkes, God of Prophetes, God

of Apoſtles, God of Martyrs, God of Virgins, God of all beleeuers: I beſeech thee, ô father of maieſty, which without limitation of time haſte taken pitie vpon vs, ſendinge vnto vs IESV Chriſt thy ſonne our Lord and Sauiour, borne of the Virgin MARY by the operation of the Holy Ghoſt, by the annuntiatiõ of the Angel Gabriel: by whom thou haſte deliuered vs from iminente and preſent death.

I beſeech thee ô Lord to ſuccour and helpe me, and iudge me not accordinge to my workes, for I haue not bene obediente to thy commaundements, but thou which loueſt repentaunce haue mercy vpon me, which before thy face make confeſſion of all my ſinnes: and as Dauid prayed: ô Lord for the loue of thy holy name wipe awaye my ſinnes: ſo I beſeech thy diuine Maieſtie

ieſtie to blotte out al my offences.

Make me to abide in thy holy Catholike Church, with an vndeſiled faith, a pure hart, firme deuotiō, continuall loue, and to perſeuer in good workes: deliuer me from the eternal fyre & euerlaſting paine, & from all torment which thou haſte prepared for the wicked: graunte this, for our good and bleſſed Sauiour ſake, by whom to thee be all laud, honour, power and glorie for euer and euer. Amen.

A prayer to God the Sonne called, O bone Ieſu.

O Bountiful Ieſu, ô ſwete Ieſu ô Ieſu the ſonne of the pure Virgin MARIE full of mercy and trueth, ô ſwete Ieſu, after thy great mercy haue pitie on me. O bening Ieſu I praye thee, by the ſame precious bloud, which for vs miſerable ſinners, thou waſt contente to

shed on the aulter of the crosse, that thou wouldest vouchsafe to auoid clene all my wickednes and not to despise me, hũbly asking pardon, & calling vpõ thy most holy name Iesus. This name Iesus is the name of health: what is Iesus but a Sauiour? O good Iesus that hast created me and with thy precious blood redemed me, suffer me not to be dãned whom of nought thou hast created. O good Iesu let not my wickednes destroye that which thy almightie goodnes hath made and formed in me. O good Iesu, reknowlege that which is thine in me, & wipe cleane away that which is not thine in me. O good Iesu, while time of mercy is, haue mercy on me, and cõfound me not in time of thy terrible iudgment. O good Iesu if I wretched sinner, for my most grieuous offences haue by thy verie iustice deser-

ſerued eternal paine, yet I appeale from thy verie righteouſnes, and ſtedfaſtlie truſt in thine ineffable mercy: ſo as a milde father & mercifull Lord oughte, take pitie on me. O good Ieſu, what profit is in my blood ſince I muſte diſcende into eternal corruption? they that be dead ſhal not magnifie thee, nor likewiſe all they that deſcende to hell. O moſte mercifull Ieſu haue mercy on me, ô moſte ſweete Ieſu deliuer me, ô moſte meeke Ieſu be vnto me comfortable, ô Ieſu accepte me a wretched ſinner into the number of them, that ſhalbe ſaued. O Ieſu the health of al them that truſte in thee, haue mercy vpō me. O Ieſu the ſweete forgiuenes of all my ſinnes, ô Ieſu the ſonne of the pure Virgin MARY, endue me with thy grace, wiſdome, charitie, chaſtitie, and humilitie: yea &

in al mine aduerſities with ſtedfaſt patience, ſo that I maye perfectlie loue thee, and in thee to be glorified, and haue mine onely delight in thee, worlde without ende. Amen.

A prayer to the holy ghoſt.
Io. Fab. cap. 9. medita.

COme ô holy ſpirite the moſte ſweete comfortet of the ſorowfull and deſolate, the loue of the diuine puiſſance, the holy communication of the almightie and omnipotent father, and of his moſt bleſſed ſonne, deſcende with thy mightie power into the entrals of my harte: lighten and bewtifie the darke cloſets of my deſolate harte with thy cleare brightnes, and that which with continuall filth of my vnfruitefull life is dried vppe, viſit thou and make fruitful with the aboundant dewe of thy grace.

Touch

Touche and wounde my harte with the darte of thy loue, inflame my dul and slouthful harte: lighten the inner partes of my soule with the heate of thy holy fyre: make me to drinck of the riuer of thy sweetnes, that hereafter I may feele no taste in any worldly delite which is venimous.

O holy spirite, ô excellente workman, whomosoeuer thou doest inhabite, thou buildest a lodginge for the father and the sonne: come therfore, ô moste sweete comforter of my sorowfull soule, defende me in al tribulation: come ô purifier of our sinnes, and saluer of our deadly sores: come ò strength and fortitude of the weake, and guide of the humble: come meeke father of the fatherlesse, and sweete Iudge of the widowes: Come ô soueraigne hope of the poore, and com-

ſorter of the weake: come ô bright ſtarre of ſailers, and ſure porte of the ſhipp wracte: come ô ſinguler bewtie and ornament of the liuing, and onelie ſaluation of the deade: come moſte holy ſpirite, come and haue mercy vpon me, make fit and accommodate me to thee: condeſcend benignely to me according to the multitude of thy mercy, that my littlenes may be aggreable to thy greatnes, and my imbecillitie and weakenes to thy diuine puiſſance: through Ieſus Chriſt our Sauiour. Amen.

The ende of the tenth Chapter.

THE ELEVENTH CHAPTER CONTEININGE CHRIstian Catholicke prayers to Saintes and citizens of the glorie of heauen.

A prayer vnto the holy Virgin Mary.

Cuth. Tunſtall in lib. prec. Luke. 1.

AVL haile vndefiled Virgin MARIE mother of the ſonne of God, elected and choſen aboue all other Virgins, the whiche euen from the wombe of thy mother Anna (a woman moſte holy) haſt bene of the Holy Ghoſt ſo ſanctified, illuminated, and ſo greatly defended with the grace of God almightie, that vnto the conception of our Lord IESVS Chriſt thy ſonne, and whileſt thou dideſt conceiue him, and vnto the time of his birth, and whileſt thou dideſt

beare him, and continuallie after his birth, thou continuedſt, and remainedſt a Virgin of al other that be borne moſt chaſte, moſt vncorrupte, and of hodie and ſoule all thy life moſt immaculate and vnſpotted. For truely thou haſte far paſſed al other Virgins, how many ſoeuer haue bene hytherto ſyns the beginning of the worlde, or euer ſhalbe to the later ende therof, in a ſincere conſcience of an impolluted minde. By theſe thy moſt excellent giftes of heauenly grace, infuſed into thee, by God very ſingulerly, O Virgin and mother MARIE, aboue al other woman and Virgins, wee praye thee which art vnto vs (miſerable mortal men) a mercifull patroneſſe, that thou wilt vouchſafe to make interceſſion to God the Father omnipotent, and to his ſonne IESV Chriſt, bego-

(begotten certainly as concerning his Diuinitie of the Father before all worlds,& borne of thee, cõcerning his humanity, & to the Holy Ghoſt proceeding from the father & the ſonne) that our ſinnes may be forgeuen vs, and that wee, through thy interceſſion maye merite continuellie to reioice with thee, ô holie Virgin, and to praiſe thee, in the kingdome ot heauen, without end. Amen.

A prayer to our Ladie the bleſſed virgin Mary and S. Iohn Euangeliſt.

S. Edmundus Arch. Cantuarienſis author ſcribitur.

O Inviolata,

OVndefiled & for euer bleſſed, ſingular & incõparable Virgin MARY mother of God, his moſt pleaſaunt Tẽple, the noble Shrine of the Holy Ghoſt, the entree and Gate of the kingdome of heauen:

by whome next after God all the world liueth. Bowe downe thine eares (O mother of pitie and mercy) vnto my poore prayers, and be to me (wretched sinner) a pitiouse helper in al thinge.

O moſt bleſſed Iohn Euangeliſt the familiar frend of Chriſt, which of the ſame IESV Chriſt our Lord was a choſen Virgin, amonge all others muche beloued, and aboue al others inſtructed and learned in heauenly ſecrettes and myſteries: thou was made his Apoſtle and Euangeliſt moſte excellent: therefore I cal vpon the and Marie the mother of the ſame Lord IESVS Chriſt our Sauiour, that thou and ſhee would vouchſafe to helpe me. O ye two heauenly Gemmes Marie and Iohn. O two diuine Lampes, euer ſhininge before God, driue away with your bleſſed beames the darke

darke cloudes of my ſinnes: for ye are the two in whom the onely begotten ſonne of God, for the merit of pure virginitie, confirmed the priuilege of his ſinguler loue, while he was hanging on the croſſe, ſaying thus to the one of you: *Woman beholde thy ſonne*: and after to the other: *Beholde thy mother*: Therefore (in this ſweetnes of ſuche ſacred loue, wherin ye were then conioined) by the mouth of our Lord (as Mother and Sonne) to you two I moſte wretched ſinner commend this day my body and ſoule, that in euery houre and momente, inwardly and outwardly, ye woulde vouchſafe to be my ſuer keepers and pitiful intercеſſors to God for me. Aſke I beſeech you health of body and ſoule for me: Helpe I praye you, helpe with your glorioуſe prayers, that the Holy Ghoſt

the noble giuer of graces, woulde vouchsafe to visite, adorne and inhabite my harte, to purge me from all filthe of sinne: to bewtifie me with al holy vertues, and make me stand perfectly and persever in the loue of God and my neighbour. And after the course of this life, I may be ledde to the ioyes of the elect by the same Holy Ghost, who with the father and the sonne, eternally liueth and raigneth one God almightie worlde without ende. Amen.

A prayer to al holy Angels.

Victor. Vticensis. lib. de persecutione Vandalica.

HEare vs ô holy Angels of our God, whose aide neuer faileth for you are constituted (in your seruice) for thē that shal be heires of euerlasting saluation: watch and take heede, and behold howe Sion

the

the Citie of our God is become of litle eſtimation, and as it were polluted with infection amongeſt her enemies: the enemy hath abuſed & waſtfully occupied al her pleaſaunt & beautiful ornamentes, for he hath ſeene infidels and vnworthy perſones aſſaile & enter within the gates whoe our Lord had commaunded ſhould not enter into his Church.

Saye vnto God our protector, (euen as thoſe which haue a ſure truſt to obteine that whiche you require) that his Church is afflicted and trauailed, and her wombe ſore troubled with her out cries, for ſhe it ſet amongeſt infidels & doth find no reſt, & not any to comfort her. She hathe ſoughte who woulde mourne with her, but coulde finde none; ſhe hath ſought who would giue her comforte but no perſon

was to be founde, euen when shee did eate Gaule in her meate, and in her thirst tooke vinager for her drincke folowinge the Passion of her spouse and Lord who suffred for hyr, to the end, that shee might followe his steppes.

A prayer to S. Iohn Baptist.

Ludo. carthusianus li. de vita Christi.

O Most blessed S. Iohn the forerunner of Christe, the crier of the iudg, frend of the spouse, voice of the diuine word which haste deserued to declare and fortel the ioy and comfort of our redemption: obtaine for me poore and miserable sinner of the same Lord IESV, by thy most holy prayers, that my harte, being clensed from vice and adorned with vertues, I may according to thy hoolsome admonitions, prepare the way of our Lord, and make streight his pathes in suche

sort

ſort, as in the laſte and final iudgemēt, when he ſhal clenſe the floure of his Church, & ſhal ſeperate the good corne from the chaffe, I may deſerue to be found amongeſt the wheate, & his elect, & with thē may be laide vp in the barne of his heauenly manſion. Amen.

A prayer to any of the Apoſtles.

O Lord God which amongſt al & aboue al thy other ſaintes, haſte moſte meruailouſlie choſen thy moſte bleſſed Apoſtles, to be the firſte pillers and foundation of thy Church, and before all other haſte firſte ſent them to preach thy Ghoſpel through the whole world, confirminge and eſtabliſhing their doctrine, by meruailous workes, wounders and miracles: and thou more-ouer by the ſame Apoſtles

haſte ſought, allured & inuited vs Gentiles, to the knowledge and praiſe of thy holy name.

We humblie beſeeche thee, ô Lord, mercifully to graunte, that we beinge by thee founded vpon the rocke of the Apoſtolicke confeſſion, and in the vniō of the ſame faith, are choſen & called to obey & praiſe thee perpetually, be neuer ſeperated from thee, through any errour or temptation: make vs partakers of the interceſſion of S. N. and of the twelue Apoſtles in the ſtrength and fortification of a true faith, amendment of our life, and auoiding and eſcheuing of al euil, through IESV Chriſt our Lord. Amen.

A prayer to any of the holy Martyrs.

Hora. B. virgi. ſecund. vſ. ord. D. Bene.

O God which haſte ſo ſtrengthened in thy faith and loue thy bleſſed

blessed Martyr S. N. as no fleshlie delites, no threatnings of tyrantes, no sworde or torture of tormentors could withdraw him from the worshipping of thee: graunte vnto vs miserable sinners, by his worthy merites and intercessions, helpe in tribulation, comforte in persecution, that we may manfully fighte against al the deceites of the deuil, despise the worlde and al that is in it, that we may feare no aduersitie, but may obtaine that, which by thy holie inspiration we doe desire, through Christ our Lord. Amen.

A prayer to any Confessor.

Petrus Canisius li. catho. prec.

ALmightie & euerlasting God whiche art the wounderfull light of thy beloued saintes, & principally thou haste appointed for vs blessed bishopps, pastors, doctors,

and confessors as burninge lightes in thy house: and by their doctrine, exhortations, writinges and testimonies, recallest and reducest sinners from euil to good.

We humbly beseech thee, that thou wilte vndoe & lose the bonds of our sinnes, and although we be vnworthie, yet make vs partakers of that intercessiō of blessed S. N. & al thy holy confessors, that we forsakinge our sinnes, and walking in true faith and charitie, folowinge them in good workes, may at laste enioy their cōpanie in the eternal beatitude, through Iesv Christ our Lord. Amen.

A prayer to any holy Virgin.
Idem in eodem lib.

O God which amongest the other miracles of thy power and might, doest giue and graunte in a fraile sex to al virgins, widowes & ma-

matrones, the victorie of martyrdome, and immaculate chastitie: mercifully graunte that we which amongest thy other holie virgins and widowes, do celebrate the memory of thy blessed sainte N. may by her example and intercession, despise the allurements of the flesh, the pleasures of the worlde, and in true faith to passe al perils of soule and body, and exercise our selues daily more and more in thy seruice: in such sorte, that with them afterwards we may haue the fruition of ioye and solace eternal. Amen.

A prayer to any of the holy Saintes.

Ex tabella quadam Coloniæ in templo S. Vrsul.

O Holy and blessed S. N. I humbly beseech thee that thou wilt haue me (poore and wretched sinner) in remembraunce, before the

perfecte charitie, true humilitie, chastitie, and sobrietie, & after the course of this life the felowshippe of the euerlasting blissednes. Thou also holie S. Michaell, with al the thousandes of Angells praye for me, that thou maiest take & keepe me from the power of my aduersaries, helpe me, obtaine for me the loue of God, purenes of hart, strength of faith, and the pleasure of heauenlie glorie. Also yee holy Patriarkes and Prophetes, procure for me of God pardon, penaunce, continencie, and godlie perseuerance, and also life euerlastinge. O yee blessed Apostles of God, vnlose me from my sinnes, defende me from the paines of hell, and take me from the power of darknes, and bringe me vnto the euerlastinge kingdome. I beseech you also yee holy Martyrs of God, that perfe&

perfecte charitie, sincere loue, a pure minde, a chaste life, & remission of my sinnes be giuen of almightie God vnto me.

O yee glorious Confessours of God, praye for me, that through you the desire of heauenly things, and reuerẽce of maners and washinge away of my misdeedes bee of God graunted vnto me. Likewise I praye you all holy Virgines of God, that you doe aide me, to thintent I may haue a good minde, and health of bodie and soule, humilitie, chastitie, & after the course of this my miserable life fellowshipe of the perpetuall blessednes. O all yee Saincts of God I do pray, and also do make humble supplication, that you will vouchesafe to helpe me, and haue compassion vpon me most pitifully, and pray for me instãtly, that through your

interceſſion, a pure conſcience bee ingrafted within me, with compunction of harte for my ſinnes, and laudable endinge of my life, ſo that through your merites, I maye bee able to come vnto the countrie of eternal bleſſednes, almightie God graunte it.

Amen.

The ende of the eleuenth Chapter.

THE TWELFTH CHAPTER CONTEINING ADVERTISMENTS & CONSOLATIONS WITH PRAYERS AND SUFFRAGES FOR THE SICKE.

An aduertisment for the sicke, diligently to prepare him self to die wel.

Lud. Blosius. cap. 1. posterioris lib. Ench. paruulorum.

WHoe soeuer doeth loue God dutifully, being at any time ouer taken with sicknes, whereby death is feared to be at hand: let good heede be taken that with diligence thou prepare thy selfe to end wel: discharge thy harte of the cares and troubles of this world: receiue deuoutly the Sacramentes of the Church, to the ende thou maiest purchasse succour and strength to passe through thy iourney: and wholly recom-

mende thy ſoule to God.

Remember the paſſion of our ſweete Sauiour and redeemer: embrace in thy hart his holſome croſſe kiſſe his ruddy woundes, and thruſt thy ſelfe with all thy power into them, that beinge hidden in them thou maieſt be ſafe, and happely eſcape from al the ſnares and entiſmentes of the deuill: humblie beſeech our Sauiour Ieſu Chriſt, that he would vouchſafe to waſhe thee with his precious blood, and that he woulde wholly abandone al thy ſinnes.

And for wante of meritoriouſe good workes, offer to God the father the merites of IESV Chriſt: offer him his moſte holy and ſacred conuerſatiō, death and paſſion: offer him the merites of his moſte ſweet mother the Virgin MARY, & of al Sainctes: for ſo it ſhal come to paſſe

passe that thou which art poore, naked and miserable of thy selfe, shalt appeare marueilously adorned with spirituall ornaments: recommende thy selfe also to our blessed Ladie the glorious virgin and mother of God, and to the other Cytizens of heauē, and principally to that saint which thou haste accustomed most to pray vnto, hoping & beleeuing certainly that they heare thy prayers, and that if thou call vpon the blessed virgin with al thy hart, and turne moste humbly and assuredly thy selfe to her, she will without doubt make thy entraunce into the kingdome of heauen, where otherwise it may be (through the diuine iustice of God) that thou canst not enter, because of thine iniquitie, for she is the mother of mercy, and the porte of heauen.

Then foloweth this proteſtation or ſuch like, very profitable to be made by the ſicke.

Lud. Bloſius cap. 3. lib. ſup.

I Wicked ſinner moſt vnworthy, (redeemed with the precioufe bloode of our Lord IESVS Chriſt) doe confeſſe openly, that with an entier and pure harte I forgiue all thoſe that haue at any time euer offended me, or done me iniurie, in what maner ſoeuer: deſiring moſte humblie all and euerie one that I haue offended, iniuried, grieued, or any way angred (whither they be preſent or abſent) that they would vouchſafe alſo to forgiue me.

Here let the ſicke call to minde his ſinnes in particular, and aſke God forgiuenes, purpoſing firmely by Gods grace neuer to commit ſinne againe; and though his ſinnes be neuer ſo many, and the maner of his offences neuer ſo horrible and grieuous, yet he is to truſt in the omnipoten-

potence of God, whose mercies are innumerable, and to take hope and comfort in the passion of Iesus Christ our redeemer: Saying.

I beleue in God the father almighty. &c.

A prayer for the sicke person to saye after his beleefe.

O Holy Trinitie I beseech thee keepe and preserue this pure religion of my faith, and graunte that it may euer be sounding in my conscience vntil my spirit departe.

O almightie and merciful Iesu, I protest before thee and before all the courte of heauen, that I haue a wil and desire to finish my life in this faith, wherein of necessitie euery childe (obediente to our Mother the holie Church) ought to die.

Further my sweete Sauiour I protest to beleeue wholly and vniuersally al that which is conteined

in the Catholicke faith, and that which a true faithful christiã ought to beleeue: that if it happen by the assaults of the deuil, or by violence of sicknes, I come to thinke, say, or doe any thing contrary to this purpose, I doe reuoke it at this present, & protest that I giue no consent to any such thought, word, or worke.

I reioice and render thankes to my louinge creator and redeemer, through the maruelouse goodnes of his bounty, by the which I hope vndoubtedly to die in the holie Catholicke faith: and so I recommende my soule and body into his moste holy handes now and at the houre of my death. Amen.

Prayers in sickneſſe.

Dionyſ. Cart. in dial. de part. iudicio animarum.

O Swete Ieſu, I deſire nether life, nor death, but thy moſt holy will

will. Thee ô Lord I loke for, be it vnto mee according to thy pleasure. If thou wilt sweete Iesu, that I die, receiue my soule. And albeit I come to thee euen at the verie eueninge, as one of the laste, yet graunt that with thee, and in thee, I may receiue euerlasting rest. If thou wilt sweete Iesu that I liue lõger on earth, I purpose to amẽde the rest of my life, and offer al into a burnt sacrifice vnto thee, for thy honour and glorie, accordinge to thy blessed wil: and for the performinge of this I desire the assistance of thy holy grace.

Another prayer.

Hieron. in Agone mortis, auctore Eusebio.

O Merciful Iesu, my vertue and power, my comforte & ease, my receiuer, and my redemer, in

whome I haue hoped, in whome I haue beleeued, and whome I haue loued, my ſwete delight, my tower of ſtrength, my hope from my youth, the guide of my life, call mee, & I wil aunſwer thee. O creator of heauen and earthe, ſtretche foorth the power of thy mercie, vnto the worke of thy hãds, which thou createdſt of the ſlime of the earth, and tiedſt together with bonds and ſynowes. Commaund, ô Lord, ſtaye not, for it is time, that duſt may returne into duſt, and my ſoule maye returne to thee his Sauiour, who diddeſt ſende it downe into this worlde.

Open vnto me the gates of life: for thou diddeſt hange vpon the Croſſe for my ſake, & madeſt mee promiſe to receiue mee.

Come my ſweete Lord, lett mee embrace thee, lett mee not

leeſe

leeſe thee, Bring mee into thy heauenlie palace. Thou arte my receiuer, my glorie, mine aduauncer, my habitatiō, and my benedictiō. Receiue me moſte merciful Lord, according to thee multitude of thy mercies. For thou dyinge on the Croſſe receiuedſt the theefe, returning vnto thee.

Another prayer.

I Am ſicke: my life is weake in this poore ſtate, and therfore to thee, ô Lord I runne, as to my onely phiſition. Heale mee ô Lord, and I ſhalbe healed. And for that I haue mine affiance repoſed in thee, let mee not be confounded. But what am I, ô moſt mercifull God, that ſpeake ſo boldly to thee? I am a ſinner, begottē, borne, & brought vp in ſinne: I am a rotten carkas, a ſtinckinge veſſell, and meate for

woormes. What victorie ô Lord ſhal it be, if in conflict thou ouerthrow mee, who am leſſe than a litle ſtrawe before the face of the winde? Forgiue ô Lord forgiue al my ſinnes, and lift vpp a poore man from this durty dounghill of earth. Certes good Lord, this wil I ſaye, if it pleeſe thee, thou mayeſt not refuſe him that hathe his recourſe to thee. For thou arte my Lord God, fleſh of my fleſh, bones of my bones. For to this intent, thou not leauing the right hand of thy father, diddeſt aſſumpte my humaine nature, and becamſt God & man, remaining in one perſon the ſelfe ſame, which thou waſt from thee beginning. And why diddeſt thou woorke this ſo hard & wounderfull miſterie, but that I ſhould boldly haue recourſe to thee, as vnto my brother, and thou wouldeſt

mer-

mercifully ſo couer thy diuinitie, that I ſhould no be affraid of thy heauenlie power. Wherfore ariſe, ô Lord, and helpe me, ariſe, and put mee not backe for euer.

Another prayer.
Ibid.

LEt my requeſt entre into thy ſight, ô Lord, and let thy hande bee preſt to make me whole. Beholde I am the man that comming downe from Hiericho, was taken and wounded of theeues, and left halfe dead. Doo thou receiue mee ô mercifull Samaritan. I haue ſinned exceſſiuelie in my life, and wrought muche iniquitie in thy ſight. From the ſole of my foote, euen to the toppe of my head, there is no ſounde place in mee. Verely onleſſe thou dying on the Croſſe hadſt aſſiſted mee, my ſoule had bene worthy to dwel in hel. I am,

(ſweete Ieſu,) a parte of that deare price: for me, thou diddeſt ſhed thy precious blood, caſt me not away. I am the ſhepe that wēt a ſtray, ſeeke that ſheepe, ô good ſhepheard, and put him in thy folde, that thou maiſt be iuſtified in thy woorde. For thou diddeſt make mee promiſe, that at whatſoeuer houre a ſinner did repēt him of his ſinnes & returne to thee, he ſhoulde be ſaued. I lament ô Lord and moorne for my ſinnes, I acknowledge mine iniquities, my wickedneſſe is in my ſight, I am not woorthy to be called thy ſonne. For I haue ſinned againſt heauen & before thee, thou ſhalt make mee heare that, which ſhalbe great ioy & gladnes vnto my heart. Turne away thy face ô Lord from my ſinnes: blotte out mine iniquities, accordinge to thy great mercie. Caſt me not away out from thy

thy ſight. Deale not with me accordinge to my ſinnes, nor reward me after the deſert of mine iniquities. But helpe me ô Lord, my God and my Sauiour, and for the glorie of thy holy name deliuer me. Deale mercifully, as it ſemeth beſt to thy holy wil, that I may dwel in thy howſe al the dayes of my life, that I may praiſe thee, for euermore, as they doe that dwel there, world without ende. Amen.

Prayers and ſuffrages to be ſaid for one lying in death bedde.

LOrd haue mercie vpon vs.
Chriſt haue mercy vpon vs.
Lord haue mercy vpon vs.
Holy Marie pray for him.
All holy Angels, and Archangels praye for him.
Holy Abell pray for him.
Al the companie of the iuſte pray

for him.
Holy Abraham praye for him.
Holy S. Iohn Baptiſt praye for him.
All ye holy Patriarckes and Prophetes praye for him.
Saint Peter praye for him.
Saint Paule praye for him.
Saint Andrewe praye for him.
Saint Iohn pray for him.
Al yee holy Apoſtelles and Euangeliſtes pray for him.
Al ye holy Diſciples of our Lord pray for him.
Al yee holie Innocentes pray for him.
Saint Stephen pray for him.
Saint Laurence praye for him.
Al yee holy Martyrs pray for him.
Saint Silueſter praye for him.
Saint Auguſtin pray for him.
Al yee holy Biſhoppes and Confeſſours pray for him.
Saint Benet pray for him.

Saint

Saint Francis pray for him.
Al ye holy Monkes and Eremites pray for him.
Saint mary magdalen pray for him.
Saint Lucie pray for him.
Al ye holy virgins and widowes pray for him.
Al ye holy Saintes of God make interceſſion for him.
Haue mercy, & ſpare him O Lord.
Haue mercy, & heare him O Lord.
Haue mercy, and deliuer him O Lord.
From thy anger, deliuer him O Lord.
From an euill deathe deliuer him O Lord.
From the daunger of death, deliuer him O Lord.
From the paines of hel, deliuer him O Lord.
From al euil, deliuer him O Lord.
From the power of the deuill, de-

liuer him ô Lord.
By thy Natiuitie, deliuer him ô Lord.
By thy Croſſe and Paſſion, deliuer him ô Lord.
By thy death and burial, deliuer him ô Lord.
By thy glorious reſurrection deliuer him ô Lord.
By thy wounderful aſcenſion deliuer him ô Lord.
By the grace of the Holy Ghoſt the cõforter, deliuer him ô Lord.
In the day of iudgemente, deliuer him ô Lord.
We ſinners doe beſeech thee to heare vs.
That thou wouldeſt ſpare him, we beſeech thee to here vs.
Lord haue mercie vpon vs.
Chriſt haue mercie vpon vs.
Lord haue mercie vpon vs.
O thou Chriſtian ſoule, departe thou

thou out of this world in the name of God the father almightie, who hath created thee, in the name of IESV Christ the sonne of the liuing God, who hath suffered for thee, in the name of the holy Ghost, who was powred into thee, in the name of the holy Angels and Archangels, In the name of the Thrones and dominations, in the name of the powers and Potestates, in the name of Cherubin and Seraphin, in the name of the Patriarches and Prophetes, in the name of the holy Apostelles and Euangelistes, in the name of the holie Martyrs & Confessours, in the name of the holie Monkes and Eremites, in the name of the holie Virgins, and of all the Saincts of God. Let thy place be this daye in peace, and thy habitation in holie Sion, through Christ our Lord. Amen.

A prayer.

O Mercifull God, O benigne God, O God who according to the multitude of thy mercies doeſt blott out the ſinnes of ſuch as are penitent, and with thy remiſſion and pardon doeſt cleane purge the blame of offences paſte, mercifully looke vpon this thy ſeruaunt. N. and for our prayers graunt him his requeſt, who with all his harte confeſſinge thy name, doeth moſt earneſtlie craue for pardon of all his ſinnes. Renew in him, O moſte mercifull father, what ſoeuer is corrupte through the frayeltie of the fleſh, or that which hath bene defiled by the craſte of the deuill: and ioine againe vnto the vnitie of thy bodie the church, the member which thou haſte redeemed. Haue mercie O Lord vppon his ſighes: haue mercy vpon his teares,

and

& admitte againe vnto the Sacrament of thy reconciliation him, who hath no hope but in thy mercie, through Christ our Lord. Amen.

Another prayer.

DEarely beloued brother I cõmende thee vnto almightie God, and to his protection I commit thee, whose creature thou art, to the ende, thou hauing payed by the meanes of thy death, the debte of all mankinde, mayest returne againe vnto thy maker, who hath framed thee of a piece of claye. Lett therfore the noble companie of Angels meete thy soule departinge out of thy bodie. Lett the whole Senate of the Apostles, Iudges of the worlde, come vnto thee. Lett the triumphant armie of the glorioufe Martyrs come against thee. Let the florishing companie

of the ſhining Confeſſours cõpaſſe thee aboute. Let the whole quire of the ſinginge Virgines receiue thee,& with embracing ſettle thee faſte in the boſome of the Patriarckes,which is the place of bleſſed reſte and quietnes. Let Chriſt Ieſus appeare vnto thee with a milde & chereful,countenãce,and adiudge thee to bee amonge thoſe, who alwaies attend vpon him. Be thou ignorãt of al that quaketh in darknes, that craſhed in fire, and houleth in tormentes. Lett the moſte cruell fiend Satan, with al his ſouldiars giue place vnto thee: lett him tremble at thy comming,thou being accompanied with the holie Angels, and lett him flie into the huge pitte of eternaſting darknes. Lett God ariſe, and lett his enemies be diſperſed, and lett all that hate him, flie away from his face.

face. Let them vaniſh away as the ſmoke vadeth: as the waxe melteth before the face of the fire, ſo let all ſinners periſh from the face of God: and let the iuſte make merie and reioiſe in the ſight of God. Therefore lett all the legions of hell be confounded and aſhamed, and let not the miniſters of Satan, be ſo bolde as to ſtop thy iourney. Chriſt deliuer thee from all torments, who was crucified for thee. Chriſt deliuer thee frō death, who hath voucheſafed to die for thee. Chriſt the ſonne of the liuing God, place thee in thee garden of his paradiſe, which alwayes is pleaſaunt & flouriſhing: & he that is the true ſhepeherd, agniſe thee among his ſheepe. Let him abſolue thee from al thy ſinnes, and place thee at his right hande, in the inheritance of his electe. God graunt thou maieſt

ſee thy redeemer, face to face, and that thou maiſt be alwayes preſent at hande, and with thy bleſſed eyes beholde the moſte manifeſt truth. God graunt therfore, that thou being placed emonge the compagnie of the bleſſed ſoules, maieſt enioye the ſweetnes of the countenaunce of the diuine maieſtie, for euer and euer. Amen.

Receiue ô Lord thy ſeruaunt into the place of Saluation, which he muſt hope to haue of thy mercie. R. Amen.

Deliuer ô Lord the ſoule of thy ſeruaunt from al daungers of hell, and from all ſnares that maye entrappe him to paine, and from all tribulation. R. Amen.

Deliuer ô Lord the ſoule of thy ſeruaunt, as thou haſt deliuered Enoch and Elias from the cõmon death of the world. R. Amen.

De-

Deliuer O Lord the ſoule of thy ſeruaunt, as thou deliueredſt Noe, from drowning in the generall fludde. R. Amen.

Deliuer O Lord the ſoule of thy ſeruaunt, as thou deliueredſt Abraham out from Vr of the Chaldees. R. Amen.

Deliuer ô Lord the ſoule of thy ſeruaunt, as thou deliueredſt Iob from his paſſions and paines. R. Amen.

Deliuer ô Lord the ſoule of thy ſeruaunt, as thou deliueredſt Iſaac from beinge offered in Sacrifice, and out from the handes of his father. R. Amen.

Deliuer ô Lord the ſoule of thy ſeruaunt, as thou deliueredſt Loth from Sodom, and from the flame of fier. R. Amen.

Deliuer ô Lorde the ſoule of thy ſeruaunt, as thou deliueredſt

Moyſes out from the handes of Pharao, Kinge of the Egyptians. R. Amen.

Deliuer ô Lorde the ſoule of thy ſeruaunt, as thou deliueredſt Daniel out from the denne of the Lyons. R. Amen.

Deliuer ô Lord the ſoule of thy ſeruaunt, as thou deliueredſt the three Children out from the fiery fournace, and from the hands of the cruel and vnmerciful King. R. Amen.

Deliuer ô Lord the ſoule of thy ſeruant, as thou deliueredſt Suſanna from the crime with which ſhe was falſely charged. R. Amen.

Deliuer ô Lord the ſoule of thy ſeruaunt, as thou deliueredſt Dauid, from the handes of King Saul, and Golias. R. Amen.

Deliuer ô Lord the ſoule of thy ſeruaunt, as thou deliueredſt

S. Peter

S. Peter and S.Paul out of prison. R. Amen.

And as thou deliueredst that blessed Virgin, & Martyr S. Tecla, from her moste cruel torments, so vouchsafe to deliuer the soule of this thy seruãt, and make him partaker of the euerlasting ioyes in heauen with thee. R. Amen.

Lett vs praye.

WE commend vnto thee, ô Lord the soule of thy seruaunt, & beseech thee sweete Lord IESV Christ, Sauiour of the world, that thou doe not refuse to place him in the bosome of thy Patriarkes, for whom thou descendest mercifully into the earth. Acknowledge ô Lord thy creature, created not of any straung gods but of thee alone, the true and liuinge God, for there is no other God, but

thou ô Lord, and there is none according to thy woorkes. O Lord make his ſoule reioiſe in thy ſight: and remember not his olde iniquitie, and drunckeneſſe, which inordinate concupiſcence and raginge luſtes did raiſe in him. Albeit he ſinned, yet he denied not the father the ſonne, and the Holy Ghoſt, but beleeued ſtedfaſtly in them: and he had the zeale of God, in his harte, & adored the God, that created al of nought. R. Amen.

Lett us praye.

REmember not, we beſeech the ô Lord, the ſinnes and ignoraunces of his wilfull youth, but according to thy great mercie bee mindefull of him in the glorie of thy eternal deitie. Let the heauens bee opened vnto him. Lett thy Angels reioiſe of him. O Lord

receiue

receiue thy seruaunt into thy kingdome. Lett holy Michael the high messenger of God, that hath deserued to bee the chiefe of al the holy copany of Angels, receiue him. Let al the holy Angels of God, come forth and meete him, & conducte him into the heauēlie Citie Hierusalē. Let blessed Peter the Apostle, who had the keyes of the kingdom of God deliuered vnto him, receiue him. Let the holy Apostle S. Paule, who was woorthy to bee a chosen vessel, receiue him, Lett S. Iohn the elect Apostle of God, to whome the heauenly secret mysteries were reuealed, receiue him Lett al the Holy Apostles who receiued of Christ power to loose and binde, pray for him. Lett all holie Saincts who haue sustained tormentes for the name of Christ, pray for him, that after he is loosed

out of the prison of this mortall flesh, he may be founde woorthy to come to the glorie of the heauenly kingdome, by the assistance of our Lord IESV Christ, who with the father and the Holy Ghost, liueth and raigneth, world without ende. Amen.

Into thy handes, ô Lord, we commen his soule. O Lord God of truth, thou haste redeemed him. Let that sweete voice of thine (ô Lord Iesu) sounde in his eares. *This daye thou shalt bee, With me in Paradise.* Amen.

The ende of the twelfth Chapter.

THE THIRTIENTH CHAPTER CONTEINING DEVOVT prayers healthfull for the departed ſoules.

An exhortation by the vvhich vve are ſhevved and admoniſhed to praye for ſoules, departed in the Catholicke Church.

Clemens 1. Ponti. Max. ca. 47. lib. 8. conſtit. Apoſtol.

MY brethren, lett vs praye for our brother that reſteth in IESV Chriſt, to the ende that our good God which hath receiued his ſoule, may forgiue him al his ſinnes willingly or vnwillingly cõmitted, & that he obteining forgiuenes may be receiued into the kingdome of the bleſſed: in the boſome of Abraham, Iſaac, and Iacob, with all thoſe that frõ the beginning haue pleaſed God, and haue done his

wil: from whom al ſorow, griefe & paine is ſecluded.

Commendations of the ſoule that is lately departed.

Albertus Caſtella. Sacer. Rom. part. 1.

O Lord we commend the ſoule of thy ſeruant that being latelie departed this life, he may liue in thee, and according to thy mercie, pardone him his ſinnes which he hath committed through humaine frayeltie.

We commende, ô Lord, the ſoule of this thy ſeruaunte, into the handes of the holy and moſte glorioufe virgin MARY, the mother of mercie and clemency. Alſo into the handes of al the holy Archangels, Angels, and celeſtial courte of heauen, into the handes of the holy Patriarches and Prophets: into the handes of the bleſſed Apoſtles,

ſtles, Euangeliſtes, and diſciples: into the handes of the Martyrs and Confeſſors: into the handes of the Virgins, widowes and al votaries whoſoeuer.

And finally we commend the ſoule of this thy ſeruaunt into the hands of al ſuch thy bleſſed ſaints and ſeruaunts, as haue pleaſed thee from the firſt creatiõ of the world, that by their interceſſion and ſuccour, be may be deliuered from the prince of darknes, and from al dreadfull torments: graunt this ô God almightie, omnipotente and full of mercy, through the bitter paſſion of thy ſwete ſonne our Sauiour Ieſu, to whom with thee and the Holy Ghoſt, be all honour and glorie for euer and euer. Amen.

A prayer for the faithful ſoule departed.

Precat. Eccleſi. in Miſſa.

O Eternal and almightie God, to whom we neuer pray without hope of mercy: Haue mercy of the ſoule of thy ſeruaunt N. and make him to bee vnited to that companie of Saintes, which is deceaſed from this life, in the confeſſion of thy name, through IESVS Chriſt our Lord. Amen.

Another prayer.

Pontifical. Rom. part. 3.

O God by whom al thinges liueth, and through whom our bodies diminiſheth not in dieng, but are chaunged into better: we moſte humblie beſeech thee, to commaunde the ſoule of thy ſeruaunt to be receiued by the hãdes of thy holy Angels, to bring him vnto the boſome of thy friend the Patriarch Abraham, to riſe againe at the laſte greate iudgement day, par-

pardoning him mercifully all his ſinnes which he hath committed, through the falſe deceiptes & ſuggeſtion of the deuil: through IESV Chriſt our Lord. Amen.

Another prayer.
Clemens Apoſt. diſcip. lib. 8. cap. 47. conſtit. Apoſtol.

O God of Abraham, God of Iſaac, God of Iacob, which art God of the liuinge and not of the deade, for as much as all ſoules of the righteouſe liueth with thee, and are in thy handes: they ſhall not be touched with any paine or torment.

Looke bountifully vpon this thy ſeruaunt, which thou haſte receiued into another life, pardone him that, which he hath comitted through the frayeltie of his will: Appoint him thy louing Angels, to carie him into the boſomes of

Patriarches, Prophetes, and Apoſtles, and of al thoſe that hath pleaſed thee from the beginning of the worlde, where is neither ſorowe, griefe, nor horrour, but an aſſemblie of Saintes whiche are reioiſing in the countrie of the happie and iuſte, ſeeing the glory of thy Chriſt: through whom be to thee glory, honour, ſeruice and adoration in the Holy Ghoſt eternally. Amen.

A prayer for the ſoule of thy father.
Io. Damaſe in hiſtoria barl. & Ioſ.

O Lord God of inſearcheable, and ineffable bountie, bringe my father to the place of reſt and refreſhing: where the light of thy countenaunce dothe glorioufliſhine: do not remember his former offences, but accordinge to thy great mercy, blotte out and cancel the obligations of his ſinnes, teare

and

and rent them asunder, for thou art worthy of al glorie, for euer and euer. Amen.

A prayer for the soule of thy mother.
B. Augusti. ca. vlti. li. 9. confessionum.

O The God of my hart, my life and my praise, I humbly desire thee to pardone the sinnes of my mother: graciously heare me for his sake, which is the medicine of our woundes, which did hange vpon the tree, & now sitting on thy righte hande maketh intercession for vs sinners: I know that she hath delt charitably, & frō her hart hath forgiuen al her debtors: release also vntō her al thōse sinnes whatsoeuer, since her baptisme, she hath fallen into.

Release them ō Lord, release them I beseech thee, and enter not into iudgemente with her: let thy mercy exceede thy iudgement, for

thy wordes are true, and thou haste promised mercy to the merciful.

For my mother (when thee day of her death approched) did request and desire this, that we wolde remember her soule at thy holie Aultar where she had serued thee: wherby she did know and beleeue, that the holy oblation of the body and precious bloode of our Saniour Iesus Christ, was made: wherby the obligation made against vs, was cancelled: whereby the enemie was vanquished, counting our sinnes, & searchinge what he might obiecte against vs, and finding nothinge in vs by the meanes of Iesus Christ in whom we haue victorie: whoe shal render to IESVS Christ his innocent bloode? who shal require thy price wherwith he hath brought vs, that he might pull and draw vs, from our enemie.

To the misterie of the which price, thy seruaunt hath vnited and bounde her soule by the bonde of faith: let no man withdrawe her forth of thy protection: let not the dragon nor lyon intrude him self neither by force nor deceipt: neither as yet, wil thy hand-maid aunswere that she is not in debte, leste she be conuinced and possessed of that crafty acuser: but she wil aunswere, that her debtes are released by him, whom none cā repay that, which he owinge nothinge hath payed for vs: let her therefore rest in peace with her husband, before whom and after whom, she was neuer maried to any other, whom she hath serued, and broughte foorth fruite to thee with great patience, to the ende she mighte gaine him to thee.

Inspire ô my Lord God, inspire

thy ſeruauntes my brethren, thy children my ſuperiours, whom with voice, harte and penne I doe ſerue: that, whoſoeuer ſhal reade theſe, they may remember at thy Aultar thy ſeruant Monica with Patricius her late huſband: by whoſe fleſhe thou haſte broughte me into this worlde, by what meanes I knowe not how: let them remember with deuoute zeale my parentes in this tranſitorie life, and my brethren vnder thee their Father, in the lapp of their Catholicke Mother, and my countrie-men in the eternall Ieruſalem, which thy people in their pilgrimage, from their departure vntil their returne, deſire to attainte vnto, that ſhee may attaine by the prayers of many, thoſe thinges which ſhe required at my handes when ſhe departed. Amen.

A prayer

A prayer for the soule of thy parentes.

O God which haste commãded vs, to honour and reuerence our father and mother, haue mercy, I beseech the on the soules of my father and mother: and of all my other parentes, forgiue them their offences, and graunt that I may see them in the ioye of thy euerlasting blisse. Amen.

A prayer for thy friend departed.

O God the giuer of pardon and louer of mans saluatiõ, we beseech thy clemency, through the intercession of the glorious Virgin MARIE, and of al the holy Saints of heauen: that thou wilt graunt, that the brethrẽ sisters & friends departed (in the vnitie of the Catholicke Church) with al our benefactours, may come to the blisse of thy euerlasting kingdome, through IESVS Christ our Lord. Amen.

A prayer for the liuing & the deade.

ALmighty & euerlasting God, Lord of the liuinge and the dead thou shewest mercie to all those, whome by faith and good workes, thou knowest to be thine: we humbly beseech the, that those for whome we haue determined to pray, whome ether this present world yet retaineth in flesh: or the world to come hath alredie receiued, may through the clemencie of thy bountie, and intercession of al thy blessed Saints, obtaine ful remission of their sinnes. Amen.

A prayer for the departed to be said at masse.

B. Ambr. præcatio. 1. præpa.

VVE humbly seseech thee, ô holy father for the soules of the faithful departed this life, that the holy Sacrifice of the masse may be

be to them eternal ſaluatiō, perpetual health, ioy & reſt euerlaſting. O my Lord God, let this wounderfull and excellent miſterie of pietie, and bountie, be vnto them this day, ful & perfect ioye: graunt that they maye bee repleniſhed with thee, the liuing & true bread, which deſcēdeſt from heauen, and giueſt life to the world: and with that holy and bleſſed fleſh of thee, the immaculate Lambe, which takeſt away the ſinnes of the world: and make them to drinke of that fountaine of thy pietie, which by force of the ſouldiars lance iſſued from the ſyde of our Lord IESVS Chriſt crucified, that ſo beinge cōforted they may reioice in thy holy lande, and glorie.

Amen.

The ende of the thyrtienth Chapter.

FINIS.

Certaine differences betweene loue towardes God and loue to wardes creatures, & what loue God dath, & will haue, to those that will perfectly loue and serue him.

1. IF I loue a creature, it can not know how much nor in what maner my loue is: but if I loue God, he knoweth better the loue of my harte then my self.

2. If I loue a creature, oftentimes I receiue no rewarde or recompence: but if I loue God, he rewardeth a hundreth folde.

3. If I loue a creature, I finde it not at al times, nor so often as I would, and I can not speake to it so often as I desire, and as neede requireth, neither doeth it harken to my wordes as I will he: but if I loue God, I haue him at all times with me: I maye speake with him as often as I please, and at all times he harke-

neth

neth to my wordes, yea and to the desires of my harte.

4. If I loue a creature, oftentimes it putteth me to trouble, & is hindrãce to me in my prayers, for that I thinke of it: but if I loue God, he bringeth peace into my harte and conscience, & if I thinke on him as I ought in my praiers, he giueth to me him selfe which is soueraigne sanctitie.

5. If I loue a creature, oftentimes I haue care of it: but if I loue God, he hath a care ouer me.

6. If I loue creatures I knowe not their secrets: but if I loue God, he openeth often to me the trueth of al hidden and secret things.

7. If I loue a creature, it yeldeth not my hartes desire: but if I loue God, he wil giue me wholy al my desires.

8. If I loue a creature, it is out of

me: but if I loue God, he dwelleth in me and I in him.

9. If I loue a creature, it knoweth not al my affaires nor the thinges to me appertaining: but if I loue God, he knoweth then better then I doe my ſelfe.

10. If I loue a creature, ſometimes it deceiueth me: but if I loue God, he wil truely aſſure me.

11. If I loue a creature oftētimes it moueth me to heauineſſe & griefe: but if I loue God, he giueth me ioy and conſolation.

12. If I loue creature, it ſeeketh at my hand a profit and gaine to it ſelfe: but if I loue God, he wiſheth my profit and commoditie.

13. If I loue a creature often it departeth from me, and for that cauſe I haue ſhort ioy and pleaſure of it: but if I loue God, he remaineth with me (ſo long as I am without

deadly

deadly ſinne) from whome I haue al ioy and pleaſure.

14. If I loue a creature, I knowe not if I beloued of it: but if I loue God, I am aſſured of his loue.

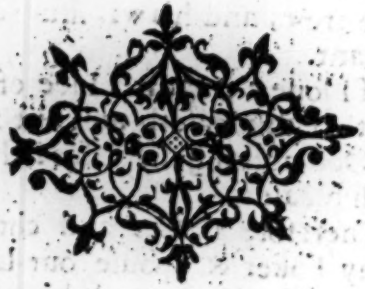
15. If I loue a creature, it periſheth or decayeth: but if I loue God, he dwelleth with me euerlaſtingly.

16. If I loue a creature, I finde it often a liar, variable and inconſtant: but if I loue God, I finde him moſte trew, and his wil firme and conſtant.

17. If I loue a creature, I ſee often in it that diſpleaſeth me: but if I loue God, nothing that I ſee in him can diſpleaſe me.

18. Therefore I take and chooſe for my Louer & Spouſe our Lord IESV Chriſt, who through his owne pleaſure is mine, and ſo am I his, & none is to me ſo good, ſo faire, ſo ſweete, ſo riche, ſo noble, ſo

mighty, so wise, so piteouse, so be-
nigne, nor so amyable, as is my
harty louer Iesus. Who liueth and
raigneth with the father and
the Holy Ghost worlde
without ende.
Amen.



LITANIAE SACROSANCTE EVCHARISTIAE, EX sacra Scriptura, Conc. Trid. sanctiſq; Patribus depromptæ.

Yrie eleyſon. Chriſte eleyſon. Kyrie eleyſon. Chriſte audi nos. Chriſte exaudi nos. Pater de cœlis deus. Miſerere nobis.

Fili Redẽptor mũdi Deꝰ. Miſerere.
Spiritus ſancte Deus. Miſerere.
Sancta Trinitas vnus Deus. Miſere.

Ioan. 6. Panis viuus, qui de cęlo deſcendiſti. mi.
Iſai 45. Deus abſcõditus & ſaluator, mi.
Zach. 9. Frumentũ electorũ. mi.
Ibidem. Vinum germinans virgines. mi.
Geneſ. 49. Panis pinguis, & delicię

	regum.	mi.
Dan.12.	Iuge ſacrificium.	mi.
Malac.1.	Oblatio munda.	mi.
Exod 12.	Agn⁹ abſq; macula.	mi.
Num.4.	Mẽſa propoſitionis.	mi.
Leuit 24.	Menſa puriſſima.	mi.
Sapien 16	Angelorum eſca.	mi.
Apocal.2.	Manna abſconditũ.	mi.
Pſal n.110.	Memoria mirabilium Dei.	mi.
Matth.6.	Panis ſuperſubſtantialis.	mi.
Ioan.1.	Verbum caro factũ habitans in nobis.	mi.
Ex Ca.miſſ.	Hoſtia ſancta.	mi.
1.Corin.10.	Calix bñdictionis.	mi.
Ex Ca.miſſ.	Myſterium fidei.	mi.
Concil.Trid.	Præcelſum, & venerabile ſacramentũ.	mi.
Seßione.13		
Seßionne.22	Sacrificium omniũ ſanctiſſimum.	mi.
Cap.2.		
Ibidem.	Vere propitiatoriũ pro viuis & defunctis.	mi.
Cap.4.		
Seßione 13.	Cæleſte antidotũ, quo à	

Cap.2.	pctis præseruamur. mi.
Clem.de reli-	Stupendũ super omnia
quiis & Ve-	miraculum. mi.
nera sanctorũ	Sacratissima passionis
Ibidem.	Dñi cõmemoratio.mi.
Ibidem.	Donum transcendens omnẽ plenitudinẽ.mi.
Ibidem.	Memoriale prẽcipuum diuini amoris. mi.
Ibidem.	Diuinæ affluẽtia largitatis. mi.
Dio. Are.	Sacrosanctũ, & aougustissimũ mysteriũ. mi.
de Eccles.	Pharmacum immortalitatis. mi.
Ignat. in ep.	Tremendum, ac viuificum sacramentũ. mi.
Cy. con. Nest.	Panis oĩpotentia Ver-
& Damasc	bi caro factus. mi.
Cypr. serm.	Incruentum sacrificiũ.
de cœn. dom.	Miserere nobis.
Greg. Naz.	Cibus,& conuiua. mi.
in ora. in Iul.	Dulcissimum cõuiniũ,
Hieron super	cui assistunt Angeli
Oseam.	

Sost.	ministrantes. mi.
Augu. tract.	Sacramentum pietatis.
26. in Ioan.	Miserere nobis.
Ibidem.	Vinculũ charitatis, mi.
Bern. ser. de cœna.	Offerens, & oblatio, miserere nobis.
S. Tho. opusc.	Spiritualis dulcedo in
cul. 57. S. Bonau. ẽ 26 qu.	proprio fonte degustata. misere.
6. si quis.	Refectio animarũ sanctarum. misere.
	Viaticum in Domino morientium. mi.
Antipho ex D Thom.	Pignus futuræ gloriæ.
	Miserere nobis.

Propitiꝰ esto. Parce nobis Domine.
Propitius esto. Exaudi nos domine.
Ab indigna corporis & sãguinis tui susceptione. Libera nos Domine.
A concupiscẽtia carnis. Libera nos.
A concupiscentia oculorum. lib.
A superbia vitæ. lib.
Ab omni peccandi occasione lib.
Per desideriũ illud, quo hoc Pascha

cum discipulis manducare desiderasti. lib.
Per summã humilitatẽ, qua discipulorum pedes lauasti. lib.
Per ardentissimam charitatẽ, qua hoc diuinum Sacramentum instituisti. lib.
Per sanguinem tuũ pretiosum, quẽ nobis in altari reliquisti. lib.
Per quinque vulnera huius tui corporis sacratissimi, quæ pro nobis suscepisti. lib.
Peccatores, Te rogamus audi nos.
Vt in nobis fidem, reuerentiam, & deuotionẽ huius admirabilis sacramenti augere, & conseruare digneris. Te rogamus.
Vt ad frequẽtem vsum Eucharistiæ per veram peccatorũ confessionẽ nos perdure digneris. Te rogam⁹,
Vt nos ab oĩ hæresi, perfidia, ac cordis cæcitate liberare digneris. Te.
Vt sanctissimi huius Sacramẽti pretiosos & cælestes fructus nobis im-

pertiri digneris. Te rogamus.
Vt in hora mortis nostræ hoc cæleſti viatico nos confortare, & mũnire digneris. Te rogamus.
Fili Dei. Te rogamus audi nos.
Agnus Dei, qui tollis peccata mundi. Parce nobis Domine.
Agnus Dei, qui tollis peccata mundi. Exaudi nos Domine.
Agnus Dei, qui tollis peccata mundi. Miſerere nobis.

Oratio.

DEus, qui nobis ſub ſacramento mirabili paſſionis tuæ memoriam reliquiſti, tribue quæſumus, ita nos corporis & ſanguinis tui ſacra myſteria venerari, vt redẽptionis tuæ fructũ in nobis iugiter ſentiamus. Qui viuis & regnas cum Deo Patre in vnitate Spiritus ſancti Deus. Per omnia ſecula ſeculorum. Amen.

LITANIAE DVLCISSIMI NOMINIS IESV, EX VARIIS locis ſacræ Scripturæ decerptæ.

KYrie eleyſon. Chriſte eleyſon. Kyrie eleyſon. Chriſte audi nos Chriſte exaudi nos. Pater de cęlis Deus. Miſerere nobis. Fili Redemptor mundi Deus, miſe. Spiritus ſancte Deus. miſerere. Sancta Trinitas vnus Deus. miſe.

Prou. 30. IESV Fili Dei viui. miſerere nobis.

Matth 16.

Luca. 1. Ieſu fili Altiſſimi. mi.

Pſal. 109. Ieſu ante luciferum genite. mi.

Abac. 3. Ieſu Deus meus. mi.

Iſai c. 9. Ieſu Deus fortis. mi.

Apo 1. Ieſu De⁹ omnipotẽs. mi.

Sap. 7. Ieſu omniũ artifex. mi.

Iob. 19. Ieſu De⁹ ſaluator me⁹. Miſerere.

Hebr 1. Ieſu ſplẽdor glorię. mi.

Sap. 7. Ieſu candor lucis æter-

	næ.	mi.
Hierem.14	Ieſu expectatio Iſrael. miſerere.	
Geneſ.49.	Ieſu expectatio gentiũ. miſerere.	
Aggæi.2.	Ieſu deſiderate cunctis gentibus.	mi.
Luca.1.	Ieſu oriens ex alto.	mi.
Zachar.6.	Ieſu vir oriens.	mi.
Lucæ.18.	Ieſu fili Dauid.	mi.
Sap.7.	Ieſu ſpecioſior ſole.	mi.
Iſai 49.	Ieſu lux,& ſalus gentiũ. Miſerere.	
Iſai 35.	Ieſu gloria domini.	mi.
Ibidem.	Ieſu decor Dei noſtri. Miſerere.	
Cant.1.	Ieſu flos campi.	mi.
Ibidem.	Ieſu liliũ cõualliũ.	mi.
Pſalm.44.	Ieſu ſpecioſe forma pre filiis hominum.	mi.
Cant.5.	Ieſu electe ex millibus. miſerere.	
Ibidem.	Ieſu totus deſiderabilis miſerere.	

Malac.4.	Ieſu ſol iuſtitiæ.	mi.
1.Tim.2.	Ieſu mediator dei & hominum.	mi.
Iob.19.	Ieſu Redẽptor viuẽs.	mi
Iſai 49.	Ieſu Redẽptor ſctẽ.	mi.
Iſai 25.	Ieſu fortitudo pauperis.	mi.
Hiérem.14.	Ieſu ſaluator in tribulatione.	mi.
Iſai.23.	Ieſu ſpes à turbine.	mi.
Ibidem.	Ieſu vmbraculum ab æſtu.	mi.
Iſai.9.	Ieſu princeps pacis.	mi.
Prouerb.18.	Ieſu turris fortiſſima.	miſerere.
Iſai. 22	Ieſu clauis domus Dauid.	mi.
Iſai.28.	Ieſu lapis angularis.	mi.
Ibidem.	Ieſu lapis probate, & pretioſe.	mi.
Ioan 13.	Ieſu dñe, & magiſter.	mi
Ioan 10	Ieſu paſtor bone.	mi.
Ioan.15.	Ieſus vitis vera.	mi.
Luce.24.	Ieſu lignum viride.	mi.

Dan.9.	Ieſu Chriſte dux noſter.
Ioan.14.	Ieſu via, veritas, & vita. Miſerere.
2.Tim.4.	Ieſu iuſte iudex. mi.
Pſalm.23.	Ieſu rex gloriæ. mi.
Cant.1.	Ieſu oleum effuſum. mi.
Gene.27.	Ieſu odor agri pleni. mi
Zachar.9.	Ieſu rex manſuete. mi.
Iſai.16.	Ieſu agnus dominator. miſerere.
Thren.4.	Ieſu ſpiritus oris noſtri Chriſte domine. mi.
Iſai.26.	Ieſu deſiderium animę. miſerere.
Pſal.85.	Ieſu ſuauis, & mitis, &
Matth.11.	multæ miæ. miſe.
Pſalm.70.	Ieſu adiutor fortis. mi.
Ioan.19.	Ieſu Nazarene rex Iudæorum. mi.
Luce.2.	Ieſu fili Mariæ Virginis. mi.
Ioan.1.ep.5.	Ieſu vere Deus, & vita æterna. mi.

Propitiꝰ eſto. Parce nobis Domine.
Propitiꝰ eſto. Exaudi nos Domine.
Ab omni malo & peccato. Libera.
Ab execrãda iurãdicõſuetudine. li
Ab oĩ periurio & blaſphemia. libe.
A duro & ingrato corde. libe.
A poteſtate diaboli. libe.
Per ſanctã Circũciſionem tuã. libe.
Per ſanguinem pretioſum, quẽ prõ nobis infans effundere cepiſti. lib.
Per lachrymas ſacratiſſimas, quibꝰ infantiles genas irroraſti. libe.
Per cæleſtem nominis Ieſu impoſitionem. Libera.
Ioan. 19. Per glorioſam in cruce nominis Ieſu Hebraicè, Græcè & Latinẽ inſcriptionem. Libera.
Peccatores. Te rogamus audi nos.
Aug. lib. medit. c. 36. Vt dulcem melliflui nominis Ieſu memoriam in tabulis cordis noſtri digito tuo inſcribere digneris. Te rogamus.
Vt ſocietatem nominis Ieſu, & oẽs eccleſiaſticos ordines in ſancta re-

ligione conſeruare digneris. Te ro. Vt Fideles cõfirmare, hęreticos reducere, infideles cõuertere, & cunctos ſaluare digneris. Te rogamus. Vt nomen hoc ſanctiſſimum & viuentes in opere, & morientes in ore habere mereamur. Te rogamus. Vt benigniſſime Ieſu ſis nobis Ieſus. Te rogamus audi nos.

Oremus.

DEus qui glorioſiſſimum nomẽ vnigeniti Filij tui IESV Chriſti feciſti fidelibus tuis ſummo ſuauitatis affectu amabile, & malignis ſpiritibus tremẽdum atq; terribile: concede propitius, vt omnes qui hoc nomen IESV deuotè veneratur in terris, ſanctæ conſolationis dulcedinem in præſenti percipiant, & in futuro gaudium perpetuæ exultationis obtineant. Per eundem Dominum, &c. Amen.

LITANIAE DEIPARAE VIRGINIS, EX SACRA SCRIptura depromptæ, quæ in almo domo Lauretana decantari solent.

KYrie eleyson. Christe eleyson. Kyrie eleyson.
Pater de cælis Deº. Miserere nobis.
Fili redẽptor mundi Deº. Miserere.
Spiritus sancte Deus. Miserere.
Sancta Trinitas vnº Deº. Miserere.
Sancta Maria. Ora pro nobis.
Sancta Dei genitrix. ora
Sancta virgo virginum. ora.
Gene. 3. Mater viuentium. ora.
Eccles. 24. Mater pulchræ dilectionis. ora.
Ibidem. Mater sanctę spei. ora.
Genes. 2. Paradysus voluptatis. Ora pro nobis.
Ibidem. Lignum vitæ ora
Prouerb. 9. Domus sapientiæ. ora.
Genes. 28. Porta cæli. ora.
Genes. 49. Desideriũ colliũ ęter-

	norum.	ora.
Num 35.	Ciuitas refugii.	ora.
*Iudit.*15.	Gloria Hieruſalē.	ora.
*Exod.*15.	Sanctuarium Dei.	ora.
*Exod.*25.	Tabernaculum fœderis.	ora.
*Exod.*30.	Altare thymi amatis. ora pro nobis.	
*Gene.*27.	Scala Iacob.	ora.
*Sap.*7.	Speculum ſine macula, ora pro nobis.	
*Can.*2.	Lilium inter ſpinas	ora.
*Exod.*3.	Rubus ardēs incombuſtus.	ora.
*Iudic.*6.	Vellus Gedeonis.	ora.
2.*Reg.*1.	Thron⁹ Salomonis.	ora.
*Cant.*7.	Turris eburnea.	ora.
*Cant.*4.	Fauſis diſtillans.	ora.
Ibidem.	Hortus concluſus.	ora.
Ibidem.	Fons ſignatus.	ora.
Ibidem.	Pute⁹ aquarū viuētiū.	o.
*Proverb.*31.	Nauis inſtitoris de lōge portans panem.	ora.
*Eccleſ.*5.	Stella matutina.	ora.

Eccles.6. Aurora consurgẽs. ora.
Cant.6. Pulchra vt Luna. ora.
Ibidem. Electa vt Sol. ora.
Ibidem. Castrorum acies ordinata. ora
Hierem.14. Solium gloriæ Dei ora
A cũctis periculis. Libera nos virgo glorioſa.
Per ſalutarem conceptionem tuã. Libera nos Domine.
Per ſanctam natiuitatem tuã. Libe.
Per admirabilem Annunciationẽ tuam. Libera.
Per ĩmaculatã Purificationẽ tuã. li.
Per glorioſã Aſſumptionẽ tuã. lib.
Peccatores. Te rogamus audi nos.
Vt veram pœnitentiam nobis impetrare digneris. Te rogamus.
Vt ſocietates tibi peculiari obſequio deuotas conſeruare, & augere digneris. Te rogamus.
Vt Eccleſiæ ſanctæ, cunctoq; populo Chriſtiano pacem, & vnitatem impetrare digneris. Te rogamus.

Vt omnibus fidelibus defunctis requiē eternam impetrare digneris. Te rogamus audi. Mater Dei. Te rogamus audi nos.

Agnus Dei, qui tollis peccata mundi.
Parce nobis domine.
Agnus Dei, qui tollis peccata mundi.
Exaudi nos domine.
Agnus Dei qui tollis peccata mundi.
Miserere nobis. Versus. Ora pro nobis sancta Dei genitrix. Resp. Vt digni efficiamur promissionibus Christi. Oremus.

PIetate tua quæsumus Domine nostrorū solue vincula peccatorū, & intercedente beata Maria cū omnibus sanctis tuis, nos famulos tuos, benefactores, atq; loca nostra in oī sanctitate custodi, omnesq; cōsanguinitate, affinitate, atque familiaritate nobis coniunctos à vitijs purga, virtutib⁹ illustra: pacē, & salutē nobis tribue: hostes visibiles, & inuisibiles remoue: carnalia desideria repelle: aërem salubrē, & fertilitatē indulge: amicis, & inimicis nostris charitatem largire, atque Oppidum nostrū cū omnib⁹ in eo habitātib⁹ ab omni peste, infideliūq; feritate, & potentia illæsum conserua, & omnibus fidelibus viuis & defunctis requiē æternā cōcede: & Pōtificē nostrum N. protectorē, oēs prælatos, & cunctū populū Christianū ab oī aduersitate custodi, & benedictio tua sit super nos sēper. Per Christum Dominum nostrum. Amen.

FINIS.

THE SVMME OF THE CHRISTIAN CATHOlicke Catechiſme.

The Apoſtels Crede.

I Beleue in God the Father, Almightie, Creator of heauen and earth. S. Pe.

And in IESVS CHRIST, his only ſonne, our Lord. S. An.

Who was conceaued by the Holy Ghoſt, borne of the Virgine Marie. S. Iohn

Suffred vnder Pontius Pilate, was crucified, deade and buried, deſcended into hel. S. Iam Zebed.

The third day he roſe againe from death. S. Tho.

Aſcended into heauen: ſitteth at the right hand of God the father almightie. S. Iam. Alphei

Frome thence ſhal come to S. Phi.

iudge the quick and the dead.

S.Bar. I beleue in the Holy Ghoſt.

S.Mat. The holy CATHOLICKE CHVRCH the communion of Saintes.

S.Sim. Forgiuing of Sinnes.

S.Iud. Reſurrection of the fleſh.

S.Mat. Life euerlaſting. Amen.

Our Lords Prayer.

OVr father which arte in heauē.
Halowed be thy name.
Thy kingdome come.
Thy wil be done in earthe, as it is in heauen.
Giue vs this day our daily bread.
And forgiue vs our treſpaſſes, as we alſo forgiue them that treſpaſſe againſte vs.
And let vs not be leadde into temptation.
But deliuer vs frome euil. Amen.

Haile Marie, full of grace: our Lord is with thee: blessed arte thou amōgst all women: and blessed is the frute of thy wombe IESVS. Sainte Marie, mother of God, pray for vs sinners, now and at the houre of our deathe. Amen.

The ten Commaundements.

1 I Am the Lord, thy God. Thou shalt not haue other Goddes in my presence: Thou shalt not make to thy self any graue or other forme of Idoll: Thou shalt not adore them, nor worship them.

2 Thou shalt not take in vaine the name of the Lord, thy God.

3 Remember that thou keape holy the Sabbath day.

4 Honor thy father and thy mother, that thou maiest liue longe vpon the land, which the Lord, thy God, wil giue thee.

5 Thou ſhalt not kill.
6 Thou ſhalt not committe aduoutrie.
7 Thou ſhalt not ſteale.
8 Thou ſhalt not beare falſe witnes againſte thy neighbour.
9 Thou ſhalt not deſire thy neighbours wife.
10 Thou ſhalt not couet thy neighbours houſe, nor his land, nor ſeruaunt, nor oxe, nor aſſe, nor anie thinge that is his.

The ſeuen Sacrements.

1 Baptiſme. *Math.28.*
2 Confirmation. *Iohn 7.*
3 Euchariſtie. *Math. 26.*
4 Penaunce. *Iohn 20.*
5 Extreame Vnction. *Iames 5.*
6 Order. *Math.26.*
7 Matrimonie. *Math.19.*

Three Theological vertues.

Faithe, Hope, Charitie.

Foure Cardinal vertues.

Pru-

Prudence, Iuſtice, Fortitude, Temperaunce.

Seuen Giftes of the Holy Ghoſt.

Wiſdome, Vnderſtandinge, Councel, Fortitude, Knowledge, Godlines, The feare of the Lord.

Twelue frutes of the Holy Ghoſte.

Charitie, Ioy, Peace, Patience, Benignitie, Goodnes, Longanimitie, Mildnes, Faith, Modeſtie, Continencie, Chaſtitie.

Two Preceptes of Charitie.

Thou ſhalt loue thy Lord thy God with thy whole harte, with thy whole ſoule, and with al thy ſtrēgth, and with all thy minde.

And thy neighbour as thy ſelf.

The Commaundementes of the Church.

1 To keape certaine appointed dayes holy, with leauing worke and hearing maſſe.

2 To keape faſt and abſtinence, certaine dayes.

3 To paye tithes to the paſtures of the Church.
4 To be confeſſed of there paſtour at leſte once a yeare.
5 To receaue the Sacrament and that at Eaſter or there aboute.

To vvhich may be adioined.

Not to Marie at certaine times, and incertaine degrees, nor priuily with out witnes.

The vvorkes of mercy corporal.

To feade the hungrie.
To giue drincke to the thriſtie.
To clothe the nakid.
To viſit & ranſome the captiue.
To harboure the harbourleſſe.
To viſite the ſicke.
To burie the deade.

The vvorkes of mercy Spiritual.

To correct the ſinner.
To inſtruct the ignorante.
To councel the doubtful.
To comforte the ſorowful.

To beare patiently wronges.

To forgiue all iniuries.

To praye for others bothe quicke and deade.

The eight Beatitudes.

Bleſſed are the poore in ſpirite for theirs is the kingdome of heauen.

Bleſſed are the meke: for they ſhal poſſes the lande.

Bleſſed are they that mourne: for they ſhalbe comforted.

Bleſſed are they that hunger and thriſte for righteouſnes for they ſhal be filled.

Bleſſed are the merciful: for they ſhal finde mercy.

Bleſſed are the cleane in harte: for they ſhal ſee God.

Bleſſed are the peace makers: they ſhal be called the ſonnes of God.

Bleſſed are they that ſuffer perſecution for righteouſnes: for theirs is the kingdome of heauen.

The v. Sences of the Bodie.

Sight, Hearing, Smelling, Taſte, and Touchinge.

The office of Chriſtian iuſtice.

To decline frome euil or Sinne.

To doe Good or the office of iuſtice.

of Sinne.

Sinne is duble. { Originall / Actuall. { Mortall / Veniall.

Seuen capital or heade (commonly called) deadly ſinnes.

Pride	*Countrarie vertues*	Humilitie
Couetouſnes		Liberalitie
Lecherie		Chaſtitie
Wrathe		Mekenes
Glotonie		Abſtinence
Enuie		Patience
Slouthe		Deuotion.

Six ſinnes againſt the Holy Ghoſte.

Preſumption of Gods mercie. Diſpare.

Impungning truthe knovvne more frely to ſinne.

Enuieng others ſpiritual good.

Obſtination in ſinne.

To die in ſinne vvithout penaunce.

Thinges neceſſarie for the repentant ſinner.

Contrition of hart. Entiere confeſſion to a Preiſt capable and aprouid. Satiſfaction by vvorke. The trevv contrition conſiſteth in hartie diſpleaſure of ſinne paſt, for the loue of God: and ful reſolution not to retourne any more.

Sinnes that crie vengeance be 4.

VVilful murder. Sinne of Sodome.

Oppreſſing of the poore vvidovv and fatherles.

Defrauding laborers of ther vvages.

Nine vvayes by the vvhich vve maye be participante vvith other in there ſinnes.

By councel, By commaundement, By conſentemẽt, By prouocatiõ or leading other, By praiſe or flatery, By receling the faulter, By partakinge, By holding our peace and not ſpeaking vnto ſuch as be vnder our charge, By diſſimuling or not finding fault and letting vvhen vve may or haue charge.

Three kinde of Good vvorkes.

Almoſdeedes or vvorkes of mercie Prayer, Faſtinge.

Councels of the Holy Goſpel.

Voluntarie Pouertie, Perpetual chaſtitie, vvhole obedience.

The foure laſt thinges to be remembred.

Death, Iudgement, Hel, Heauen.

CONSIDERATIONS WHICH AL SORTE OF MEN MAYE vſe euerie day in the weike.

Very neceſſarie to obteine the knowvlege of him ſelf the feare of God, and the deſire to loue him, and ſerue him as he ought to doe.

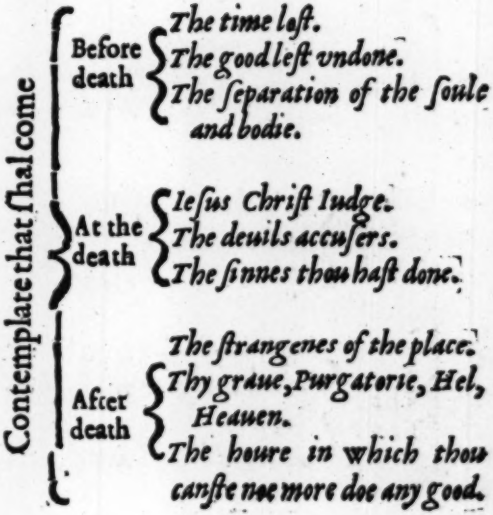
On Monday.

The miſerie of man.

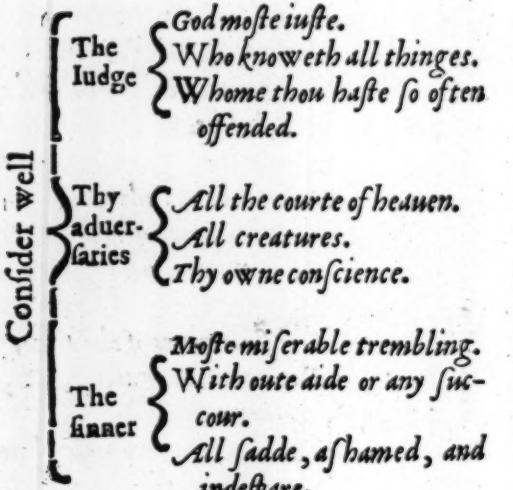
Meditate that which

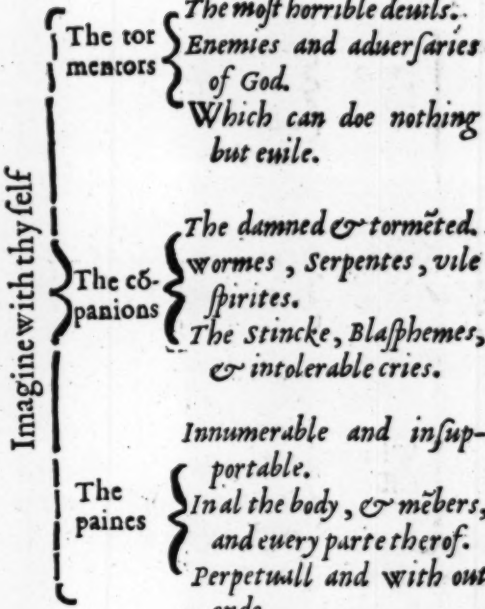
- Thou vvaſt
  - *Corrupt blood.*
  - *Conceuid in ſin.*
  - *The childe of vvrathe.*
- Thou arte
  - *A faire ſackful of filthe.*
  - *One that offendeth God.*
  - *Subiect to a thouſand miſeries.*
- Thou ſhalbe
  - *An inſenſible Carian.*
  - *Meate for wormes.*
  - *An impouantable ſtincke.*

On teusday of darke-some death.



wedneſdaye of the terrible iudgement.



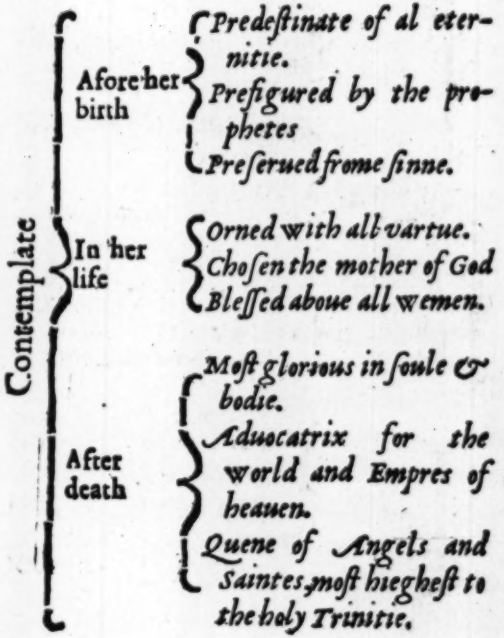

Imagine with thy ſelf
The tormentors
The most horrible deuils.
Enemies and aduerſaries of God.
Which can doe nothing but euile.
The cõpanions
The damned & tormẽted.
wormes, Serpentes, vile ſpirites.
The Stincke, Blaſphemes, & intolerable cries.
The paines
Innumerable and inſupportable.
In al the body, & mẽbers, and euery parte therof.
Perpetuall and with out ende.

Friday of the Paſſion of Ieſus Chriſt.

Meditate

- who ſuffred
  - God glorious & immortal
  - Moſt holieſt and moſt innocente.
  - Moſt wiſe, moſt beutifull and thy frinde.
- For whome
  - For man forlorne.
  - For the vnſhamefaſt ſinner borne in ſinne.
  - For the vngrateful and forgitful.
- What he ſuffred.
  - Infamies and diſhonors.
  - VVhippes and ſkourges.
  - Ignomious death on the croſſe, betwene two theſes

Satterdaye of the blessed Virgin.



Sonday of the glorious Trinitie.

Consider well

- Ouer the
  - The holy Trinitie.
  - The humanite of Ieſus Chriſt.
  - The glorious Virgin Mary.
- Aboute the
  - The beautie and Greatnes of heauen.
  - The nine Quere of Angels.
  - The Apoſtels, Martyrs, and all the court of heauen.
- VVith in the
  - Thy ſoule and body glorious.
  - The full poſſeſſion of God.
  - And all thou canſt deſire.
- Vnder the
  - The Heauen, Sonne, Monne, Starres and the Round vvorld.
  - Hell, the damned, and perils paſſed.
  - The aſſeurance of the place, & clene frome al danger.

FINIS.

CERTAINE DEVOVTE AND GODLY Petitions, commonly called.

IESVS PSALTER.

Nomen datum

Non est aliud hominibus. Act. 4.

There is none other name vnder heauen geuen vnto men, in whiche we muſt be ſaued. Act. 4.

CVM PRIVILEGIO.

Anno. 1 5 [illegible]

Miserere mei, Iesu, fili Dauid.

The woman of Chanane ceassed not to crie. Matth. 15.

Haue mercie on me, Iesu,
the Sonne of Dauid.
O Lord, helpe me.

CERTAINE DEVOVTE and Godly Petitions Commonly called.

IESVS PSALTER.

IT is to vnderstand, that there be three maner of Psalters. The firste is called Dauids Psalter, which cõteineth thrise fifty Psalmes. The second is called the Psalter of our Lady, conteining thrise fifty Aues. The third is called the Psalter of Iesu, or the inuocation of IESV, conteininge fiftine principall petitions, which ten times repeted, make also thrise Fifty. In the which Psalter and inuocation, is the glorious name of our Sauiour Iesu called vpon foure hundred and Fifty times. Whosoeuer vseth to say it, let them trust verily, that they shall finde thereby special helpe to resist temptation, and haue encrease of grace and vertue by the singuler helpe of Iesu. Of this blessed name S. Peter in the Actes of the Apo-

ſtles ſayeth: There is none other name vnder heauen geuen to men, in the which it behoueth vs to be ſaued.

And our Sauiour ſayeth in the Ghoſpell of S. Iohn, that we ſhould make our petitions in his name, which is the Mediator of our ſaluation, whoſe glorious viſion, and moſt amorous fruitiō in the celeſtial glory, ſhal be our perpetual ioy and incomprehenſible conſolation.

Here is to be noted (as it is ſayed before) that the fiftiene principall petitions muſt be ſayed ech one by them ſelf, ten times, like as they ſhal be ſett forth in this booke by order. And you may ſay them vpon your ten fingers, or vpon ten beades, or els reade them as they be writen, and it is good for them that can not reade, to learne theſe inuocations without booke.

Beginne your Pſalter with deuoute genuflexion, or at leaſtwiſe with inclination to Ieſu: and ſaye thus, as folowyeth.

Philippe 2.

In nomine Iesu omne genu flectatur, cælestium, terrestrium, & infernorum. Et omnis lingua confiteatur, quia Dominus Iesus Christus in gloria est Dei Patris.

The first petition.

i	Iesu. Iesu. Iesu.	mercy.
ii	Iesu. Iesu. Iesu.	mercy.
iii	Iesu. Iesu. Iesu.	mercy.
iiii	Iesu. Iesu. Iesu.	mercy.
v	Iesu. Iesu. Iesu.	mercy.
vi	Iesu. Iesu. Iesu.	mercy.
vii	Iesu. Iesu. Iesu.	mercy.
viii	Iesu. Iesu. Iesu.	mercy.
ix	Iesu. Iesu. Iesu.	merty.
x	Iesu. Iesu. Iesu.	mercy.

IEsu haue mercy on me, and forgiue me the great offences which I haue done in the sight of thee.

Graunte me grace, Iesu, for the loue of thee, to despise sinne and al worldly vanitie.

Haue mercy on al ſinners, Ieſu I beſeech thee, turne their vices into vertues, and make them true obſeruers of thy lawe, and louers of thee, bring them to bliſſe in euerlaſting glorie.

Haue mercy alſo on the ſoules in Purgatorie for thy bitter Paſſion, I beſeech thee: and for thy glorious name, Ieſu.

The holy Trinitie, one very God, haue merey on me.

Pater noſter. *Aue Maria.*

The ſecond Petition.

i	Ieſu. Ieſu. Ieſu.	helpe me.
ii	Ieſu. Ieſu. Ieſu.	helpe me.
iii	Ieſu. Ieſu. Ieſu.	helpe me.
iiii	Ieſu. Ieſu. Ieſu.	helpe me.
v	Ieſu. Ieſu. Ieſu.	helpe me.
vi	Ieſu. Ieſu. Ieſu.	helpe me.
vii	Ieſu. Ieſu. Ieſu.	helpe me.
viii	Ieſu. Ieſu. Ieſu.	helpe me.
ix	Ieſu. I. ſu. Ieſu.	helpe me.

℣. Ieſu. Ieſu. Ieſu. helpe me.

IEſu helpe me, to ouercome all tentations to ſinne, and the malice of my ghoſtly enemie.

To ſpend my time in vertue and labour acceptable to thee, to repreſſe the motions of my fleſh in ſlouth, glotony, and leacherie.

To haue mine heart enamoured of vertue & the glorious preſence of thee, to haue good name and fame, Ieſu to thine honour, and to the comforte of me.

Haue mercy on all ſinners, Ieſu, I beſeech thee: turne their vices into vertues, and make them true obſeruers of thy law, and louers of thee: bring them to bliſſe in euerlaſting glory.

Haue mercy alſo on the ſoules in Purgatorie for thy bitter Paſſion, I beſeech thee, and for thy glorious name, Ieſu.

The holy Trinitie, one verie God haue mercy on me.

Pater noſter. *Aue Maria.*

The third petition.

i Ieſu. Ieſu. Ieſu. ſtrength me.
ii Ieſu. Ieſu. Ieſu. ſtrength me.
iii Ieſu. Ieſu. Ieſu. ſtrength me.
iiii Ieſu. Ieſu. Ieſu. ſtrength me.
v Ieſu. Ieſu. Ieſu. ſtrength me.
vi Ieſu. Ieſu. Ieſu. ſtrength me.
vii Ieſu. Ieſu. Ieſu. ſtrength me.
viii Ieſu. Ieſu. Ieſu. ſtrength me.
ix Ieſu. Ieſu. Ieſu. ſtrength me.
x Ieſu. Ieſu. Ieſu. ſtrength me.

IEſu ſtrengthe me in ſoule and body, to execute the workes of vertue, to the pleaſure of thee, wherby I may come to thy euerlaſting ioye and felicitie.

Graunt me firme purpoſe, moſt merciful Ieſu, to amende my life, & to recompenſe for thoſe yeares, whiche I haue miſpent to the diſ-

plea-

pleasure of thee in euill thoughts, delectations, consentings, words, workes and euil customes.

Also in breaking thy cõmaundementes, whereby I haue deserued damnation, and thine enmitie.

Make mine harte obedient to fulfil thy wil, and redy to doe for thy loue the workes of pitie.

Graunt me the seuen giftes of the Holy Ghost, the eight beatitudes, the foure cardinal vertues, & in receauing of the Sacraments deuoutly to dispose me.

Haue mercy on all sinners, Iesu, I beseech thee: turne their vices into vertues, and make them true obseruers of thy law, and louers of thee: bring them to blisse in euerlasting glory.

Haue mercy also on the soules in Purgatorie for thy bitter Passion, I beseech thee, and for thy

glorious name, Ieſu.

The holy Trinitie, one verie God haue mercy on me.

Pater noſter. *Aue Maria.*

The fourth petition.

i Ieſu. Ieſu. Ieſu. comforte me.
ii Ieſu. Ieſu. Ieſu. comforte me.
iii Ieſu. Ieſu. Ieſu. comforte me.
iiii Ieſu. Ieſu. Ieſu. comforte me.
v Ieſu. Ieſu. Ieſu. comforte me.
vi Ieſu. Ieſu. Ieſu. comforte me.
vii Ieſu. Ieſu. Ieſu. comforte me.
viii Ieſu. Ieſu. Ieſu. comforte me.
ix Ieſu. Ieſu. Ieſu. comforte me.
x Ieſu. Ieſu. Ieſu. comforte me.

IEſu comforte me, and giue me grace, to haue my moſte ioye & pleaſure in thee.

Sende me heauenly meditations ghoſtly ſwetnes and feruour of thy glorie.

Rauiſh my ſoule with brenning deſire to the heauenly ioye, where

where I ſhall euerlaſtingly dwel with thee.

Graunt me, ſweete Sauiour Ieſu, contempte of al damnable pleaſure ful of ſinne and miſerie.

Graunt me remembraunce of my ſaluation, with feare of damnation.

Alſo remembrance of thy goodnes, thy giftes and great kindenes ſhewed to me.

Reduce into my minde my ſinnes and vnkindnes, whereby I haue offended thee.

Graunt me the ſpirit of perfite penaunce, countrition, confeſſiō, & ſatiſfaction, to obteine thy grace: & from filthy ſinne to purge me.

Haue mercie on all ſinners, Ieſu, I beſeech thee: turne their vices into vertues, and make them true obſeruers of thy law & louers of thee: bring thē to bliſſe in euer.

laſtinge glorie.

Haue mercy alſo on the ſoules in Purgatorie for thy bitter Paſſion, I beſeech thee: and for thy glorious name, Ieſu.

The holy Trinitie, one very God, haue mercy on me.

Pater noſter. *Aue Maria.*

The fifth Petition.

i Ieſu. Ieſu. Ieſu. make me conſtant and ſtable.

ii Ieſu. Ieſu. Ieſu. make me conſtant and ſtable.

iii Ieſu. Ieſu. Ieſu. make me conſtant and ſtable.

iiii Ieſu. Ieſu. Ieſu. make me conſtant and ſtable.

v Ieſu. Ieſu. Ieſu. make me conſtant and ſtable.

vi Ieſu. Ieſu. Ieſu. make me conſtant and ſtable.

vii Ieſu. Ieſu. Ieſu. make me conſtant and ſtable.

viii Ieſu. Ieſu. Ieſu. make me conſtant and ſtable.

ix Ieſu. Ieſu. Ieſu. make me conſtant and ſtable.

x Ieſu. Ieſu. Ieſu. make me conſtant and ſtable.

IEſu make me conſtant & ſtable in faith, hope, and charitie with continuance in vertue, and wil not to offende thee.

Make me oft to remember thy Paſſion and bitter paines, which thou ſuffredſt for me.

Sende me perfect patience in al tribulation and aduerſitie.

Preſerue me from Pride, Ire, Enuie, Couitiſe, and from al offences to thy lawes contrary.

The Catholicke obſeruances of the Church make me to keepe truely.

Make my ſoule to holy doctrine obedient, and to things per-

teining to my ghoſtly weale for the loue of thee.

Suffer no falſe delite of this deceauable life, by fleſhly temptation and fraude of the fiende, for to blinde me.

To the houre of my death, my fiue wittes, Ieſu, keepe I beſeech thee.

From exceſſe in ſpeaking, in feeding, and workinge, preſerue my frailtie.

Haue mercy on all ſinners, Ieſu, I beſeech thee, turne their vices into vertues, and make them true obſeruers of thy lawe, and louers of thee: bringe them to bliſſe in euerlaſting glorie.

Haue mercy alſo on the ſoules in Purgatorie for thy bitter Paſſion, I beſeech thee, and for thy glorious name, Ieſu.

The holy Trinitie, one very God

God, haue mercy on me.

Philippens. 2.

Dominus noſter Ieſus Chriſtus humiliauit ſemetipſum pro nobis factus obediens vſque ad mortem, mortem autem Crucis.

Pater noſter. Aue Maria. Credo.

In nomine Ieſu omne genu flectatur, cæleſtium, terreſtrium, & infernorum. Et omnis lingua confiteatur, quia Dominus Ieſus Chriſtus in gloria eſt Dei Patris.

The ſixt petition.

i	Ieſu. Ieſu. Ieſu.	light me.
ii	Ieſu. Ieſu. Ieſu.	light me.
iii	Ieſu. Ieſu. Ieſu.	light me.
iiii	Ieſu. Ieſu. Ieſu.	light me.
v	Ieſu. Ieſu. Ieſu.	light me.
vi	Ieſu. Ieſu. Ieſu.	light me.
vii	Ieſu. Ieſu. Ieſu.	light me.
viii	Ieſu. Ieſu. Ieſu.	light me.
ix	Ieſu. Ieſu. Ieſu.	light me.
x	Ieſu. Ieſu. Ieſu.	light me.

IEsu light me with ghostly wisdome, to know thy goodnes, and those thinges, which are most acceptable to thee.

Graunt me grace to geue good ensample profitable to soules, that none be hurt by me, and to helpe those with good counsell, which haue offended thee.

Make me te proceede from vertue to vertue, vnto such time, that I shal clearely see thy Maiestie.

Lette me not turne to those sinnes, which I haue sorowed for & by cõfessiõ haue accused me of.

The horrible sentence of endlesse death, the terrible iudgement of damnation, thy wrath, Ire, and Indignation, merciful Lord, let neuer fal vpon me.

Thy mercy and thy merites, my Sauiour, euer be betwene them and me.

Haue

Haue mercy on al ſinners, Ieſu, I beſeech thee: turne their vices into vertues, and make them true obſeruers of thy law, and louers of thee: bring them to bliſſe in euerlaſtinge glory.

Haue mercy alſo on the ſoules in Purgatorie for thy bitter Paſſion, I beſeech thee, and for thy glorious name Ieſu.

The holy Trinitie, one verie God, haue mercy on me.

Pater noſter. *Aue Maria.*

The ſeuenth petition.

i Ieſu. Ieſu. Ieſu. graunt me grace, to dreade thee.

ii Ieſu. Ieſu. Ieſu. graunt me grace, to dreade thee.

iii Ieſu. Ieſu. Ieſu. graunt me grace, to dreade thee.

iiii Ieſu. Ieſu. Ieſu. graunt me grace, to dreade thee.

v Ieſu. Ieſu. Ieſu. graunt me

grace, to dreade thee.

vi Ieſu. Ieſu. Ieſu. graunt me grace, to dreade thee.

vii Ieſu. Ieſu. Ieſu. graunt me grace, to dreade thee.

viii Ieſu. Ieſu. Ieſu. graunt me grace, to dreade thee.

ix Ieſu. Ieſu. Ieſu. graunt me grace, to dreade thee.

x Ieſu. Ieſu. Ieſu. graunt me grace, to dreade thee.

IEſu graunte me grace inwardly to dreade thee, and to eſchue thoſe thinges, whereby I mighte offend thee.

Thy bleſſed Mother be mediatrice for me, and purchace me a contrite harte, for that I haue offended thee.

Remoue my ſinful diſpoſitions, which dulle mine harte, and like leade doe ſuppreſſe me.

All thy Saintes praye for me, that

that I be not seperated from thee, and their blessed felowship in the heauenly Citie.

Let me not forget, good Lord, the richesse of thy goodnes, of thy patience, of thy longe sufferaunce and benignitie.

Let the threatning of paine and torment, which shal fal vpon sinners, the losse of thy loue and of thy heauenly enheritance, euer feare me to offende thee.

Suffer me not to lie in sinne, but call me soone to penaunce, when I haue displeased thee: haue mercy on me.

Haue mercy on all sinners, Iesu, I beseech thee: turne their vices into vertues; and make them true obseruers of thy law, and louers of thee: bring them to blisse in euerlasting glory.

Haue mercy also on the soules

in Purgatorie for thy bitter Paſſion, I beſeech thee, and for thy glorious name Ieſu.

The holy Trinitie, one verie God, haue mercie on me.

Pater noſter. *Aue Maria.*

The eight petition.

i Ieſu. Ieſu. Ieſu. graunt me grace, to loue thee.

ii Ieſu. Ieſu. Ieſu. graunt me grace, to loue thee.

iii Ieſu. Ieſu. Ieſu. graunt me grace, to loue thee.

iiii Ieſu. Ieſu, Ieſu. graunt me grace, to loue thee.

v Ieſu. Ieſu. Ieſu. graunt me grace, to loue thee.

vi Ieſu. Ieſu. Ieſu. graunt me grace, to loue thee.

vii Ieſu. Ieſu. Ieſu. graunt me grace, to loue thee.

viii Ieſu. Ieſu. Ieſu. graunt me grace, to loue thee.

ix Iesu. Iesu. Iesu. graunt me grace, to loue thee.

x Iesu. Iesu. Iesu. graunt me grace, to loue thee.

IEsu graunt me grace, truely to loue thee for thy endlesse goodnes, and for those giftes, whiche I haue receaued, and truste to receaue of thee.

Lord, when I offende, smitte me not with soudaine death, I beseech thee.

Let the remembraunce of thy kindnes & patience, conquere the malice and wretched desire in me.

Drawe me, Lord, to thee, by perfect loue and charitie.

By breaking of thy comaundements I haue dispised thee.

Graunt me, good Lord, in keepinge of them, as greatly to honour thee.

From lesse sinne that I fal not in-

to the greater, Lord, preſerue me.

Do with me according to thy mercy, and not after my miſery: withdraw thy ſword of vengeance for thy greate mercie and pitie.

Graunte me, Lord, to be the childe of ſaluation, in body and ſoule to haue glorification, cleare ſighte and fruition of thy Diuinitie, and euer preſentlie to ſee the glorious Trinitie.

Haue mercy on al ſinners, Ieſu, I beſeech thee: turne their vices into vertues, and make them true obſeruers of thy law, and louers of thee: bring them to bliſſe in euerlaſtinge glory.

Haue mercy alſo on the ſoules in Purgatorie for thy bitter Paſſion, I beſeech thee, and for thy glorious name Ieſu.

The holy Trinitie, one verie God, haue mercy on me.

The ninth petition.

i Ieſu.Ieſu.Ieſu. graunt me grace,to remẽber my death.
ii Ieſu.Ieſu.Ieſu. graunt,&c.
iii Ieſu.Ieſu.Ieſu. graunt,&c.
iiii Ieſu.Ieſu.Ieſu. graunt,&c.
v Ieſu.Ieſu.Ieſu. graunt,&c.
vi Ieſu.Ieſu.Ieſu. graunt,&c.
vii Ieſu.Ieſu.Ieſu. graunt,&c.
viii Ieſu.Ieſu.Ieſu. graunt,&c.
ix Ieſu.Ieſu.Ieſu. graunt,&c.
x Ieſu.Ieſu.Ieſu. graunt me grace,to remẽber my death.

IEſu graunt me grace, for to remember perfitly the daunger of death,& the great account, which I muſt then giue to thee, and ſo diſpoſe me, that my ſoule be acceptable to thee, and to thy glorious Mother the bleſſed virgin Marie.

Then with the aſſiſtance of thy glorious Angel S. Mighel, deliuer

me from the danger of my ghostly enemy. And thee, my good Angel, I beseech, than to helpe me.

Then, good Lord remenbre thy mercy, & for mine offences turne not thy louely face from me.

O my Lord, be mercifull King, and meeke iudge at that dreadful houre, of me. I may not heare the rigour of thy righteousnes: therfore I appeale to thy mercie. Thy mercy exalteth thy Iudgemente, and to vs sinners it is saluation, when we cry hartily to thee.

At that dreadful houre helpe vs most merciful Lord, which for the time now cal for mercie.

Haue mercy on al sinners, Iesu I beseech thee, turne their vices into vertues, and make them true obseruers of thy lawe, and louers of thee: bringe them to blisse in euerlasting glorie.

Haue

Haue mercy alſo on the ſoules in Purgatorie for thy bitter Paſſion, I beſeech thee, and for thy glorious name, Ieſu.

The Holy Trinitie, one verie God, haue mercy on me.

Pater noſter. *Aue Maria.*

The tenth petition.

i Ieſu. Ieſu. Ieſu. Sende me here my purgatory.
ii Ieſu. Ieſu. Ieſu. Sende &c.
iii Ieſu. Ieſu. Ieſu. Sende &c.
iiii Ieſu. Ieſu. Ieſu. Sende &c.
v. Ieſu. Ieſu. Ieſu. Sende &c.
vi Ieſu. Ieſu. Ieſu. Sende &c.
vii Ieſu. Ieſu. Ieſu. Sende &c.
viii Ieſu. Ieſu. Ieſu. Sende &c.
ix Ieſu. Ieſu. Ieſu. Sende &c.
x Ieſu. Ieſu. Ieſu. Sende me here my purgatory.

IEſu ſende me heere my purgatory, & preſerue me from thoſe torments of fire, which euer ſhall

punish sinne and iniquitie.

Let ful hope of thine helpe euer abide in me, that I neuer fal in desperation of thy endlesse mercie.

Mother of God, Patriarks, Prophets, Apostles, Euangelists, Martyrs, Confessours, Virgins, widowes, Matrones and Innocents, I offer me to your merites, and beseech you, to pray for me, and at my passing helpe to protect me.

With thy Sacraments, Lord, then recomfort me, & bring me to the kingdome of endlesse felicity.

My Lord Iesu crucified for me, by the merits of thy glorious passion, I beseech thee, graunte me these petitiõs, which I haue asked of thee.

Haue mercy on all sinners, Iesu, I beseech thee: turne their vices into vertues, and make them true obseruers of thy law, & louers

of

of thee: bringe them ro bliſſe in euerlaſting glorie.

Haue mercy alſo on the ſoules in Purgatorie for thy bitter Paſſion, I beſeech thee, and for thy glorious name, Ieſu.

The holy Trinitie, one verie, God, haue mercy on me.

Philip. 2.

Dominus noſter Ieſus Chriſtus humiliauit ſemetipſum pro nobis factus obediens uſque ad mortem, mortem autem Crucis.

Pater noſter. Aue Maria. Credo.

In nomine Ieſu omne genus flectatur, cæleſtium, terreſtrium, & infernorum. Et omnis lingua confiteantur, quia Dominus Ieſus Chriſtus in gloria eſt Dei Patris.

The eleuenth petition.

i Ieſu. Ieſu. Ieſu. graunt me grace, to flee euil cõpagnie.

ii Ieſu. Ieſu. Ieſu. graunt, &c.

iii Ieſu.Ieſu.Ieſu. graunt,&c.
iiii Ieſu.Ieſu.Ieſu. graunt,&c.
v Ieſu.Ieſu.Ieſu. graunt,&c.
vi Ieſu.Ieſu.Ieſu. graunt,&c.
vii Ieſu.Ieſu.Ieſu. graunt,&c.
viii Ieſu.Ieſu.Ieſu. graunt,&c.
ix Ieſu.Ieſu.Ieſu. graunt,&c.
x Ieſu.Ieſu.Ieſu. graunt me grace,to flee euil companie.

IEſu graunte me grace, to flee euill companie: And when I come amonge them, for thy glorious paſſion, I beſeech thee, preſerue me, that none occaſion of mortall ſinne ouercome me. And ſend me ghoſtly comfort, by ſuch as be true louers of thee.

Keepe my mouth, good Lord, from ſlaunderous ſpeaking, lying, falſe witneſſe bearing, curſinge, ſwearing, vncharitable chidinge, diſſolute laughing and wordes of vanitie.

Make

Make me, bleſſed Lord, with dreade to remember, that thou preſently heareſt me, which of all my wordes ſhalt iudge me.

Suffer not my hart to be light of credite in hearing detraction, and obloquie, rancour and ire.

Ieſu, repreſſe in me al inordinate affection of carnalitie, and where I haue by euil felowſhippe offended, mekely I aſke mercie of thee, and I beſeech thee for helpe to al that crie for mercie.

Thy power protecte me, thy wiſdome directe me, thy fatherly pitie correcte me.

Sende me gratious life, bleſſed endinge: and thy paſſion preſerue me from euerlaſting damnation and terrour of mine enemie.

Haue mercie on all ſinners, Ieſu, I beſeech thee: turne their vices into vertues, and make them

true obſeruers of thy lawe, and louers of thee: bringe them to bliſſe in euerlaſting glorie.

Haue mercy alſo on the ſoules in Purgatorie for thy bitter Paſſion, I beſeech thee, and for thy glorious name, Ieſu.

The Holy Trinitie, one veric God, haue mercy on me.

Pater noſter. *Aue Maria.*

The twelfth petition.

i Ieſu. Ieſu. Ieſu. geue me grace to cal for helpe to thee.
ii Ieſu. Ieſu. Ieſu. geue, &c.
iii Ieſu. Ieſu. Ieſu. geue, &c.
iiii Ieſu. Ieſu. Ieſu. geue, &c.
v Ieſu. Ieſu. Ieſu. geue, &c.
vi Ieſu. Ieſu. Ieſu. geue, &c.
vii Ieſu. Ieſu. Ieſu. geue, &c.
viii Ieſu. Ieſu. Ieſu. geue, &c.
ix Ieſu. Ieſu. Ieſu. geue, &c.
x Ieſu. Ieſu. Ieſu. geue me grace to cal for helpe to thee.

Ieſu

IEsu graunt me grace, and ſpecially in the me of temptation, to call for helpe to thee, and then with faithful minde to remember thy paſſion, which thou ſufferedſt for me: then, moſte merciful Lord, keepe my ſoule from conſent of ſinne for very true loue of thee: then let ſinne appeare ſtinkinge & abhominable to me.

Let the remembraunce of the paines of hel, and damnation horrible, and terrible, and ful of thine enmitie, with the merites of thy meeke patience, through charitie and chaſtitie, mitigate the pronetie to ſinne and frailtie in me.

In my temptations, Lord, I beſeech thee, helpe me, for the tender loue, that thou dideſt ſhew to thy Mother, and ſhe to thee.

Repel the power of my aduerſaries, which intende the damna-

tion of me.

Inhabite my ſoule, ô Sauiour, which with al humble ſubiection deſireth the bleſſed preſence of thee.

Make me pure in ſpirite, meeke in ſpeakinge, patient in ſufferinge, hungrie of righteouſe workinge, and merciful to al them that be in miſerie.

Make me peaſable in conuerſation, cleane in harte with holy meditation, and ioyfully to ſuffer perſecution in the cauſe of thee.

Let all my powers and deſires be ruled according to the wil of thee: & al my petitions ordered to thy wiſdome, and to the euerlaſting profite of me.

Haue mercy on al ſinners, Ieſu, I beſeech thee: turne their vices into vertues, and make them true obſeruers of thy lawe, and

louers

louers of thee, bring them to bliſſe in euerlaſtinge glorie.

Haue mercy alſo on the ſoules in Purgatorie for thy bitter Paſſion, I beſeech thee: and for thy glorious name, Ieſu.

The holy Trinitie, one very God, haue mercy on me.

Pater noſter. *Aue Maria.*

The thirteth Petition.

i Ieſu. Ieſu. Ieſu. make me to perſeuer in vertue acceptable to thee.
ii Ieſu. Ieſu. Ieſu. make me, &c.
iii Ieſu. Ieſu. Ieſu. make me, &c.
iiii Ieſu. Ieſu. Ieſu. make me, &c.
v Ieſu. Ieſu. Ieſu. make me, &c.
vi Ieſu. Ieſu. Ieſu. make me, &c.
vii Ieſu. Ieſu. Ieſu. make me, &c.
viii Ieſu. Ieſu. Ieſu. make me, &c.
ix Ieſu. Ieſu. Ieſu. make me, &c.
x Ieſu. Ieſu. Ieſu. make me, &c.

IEſu make me perſeuerante in the bleſſed ſeruice of thee.

In holy cuſtome and vertuous occupation, Lord, keepe my ſoule and my body.

Make me flee ſinful delectation, and patiently to ſuffer iniuries and rebukes, in recompẽce of my diſobedient hart to thee.

Prouide, good Lord, that life to me, which thou knoweſt moſte to thine honour, and to my eternall felicitie.

Fill mine heart with countrition, and mine eyes with teares, that I neuer be forſaken of thee.

Awake my dull ſoule from ſlepe of ſinne: and ſend me helpe from heauen, my bleſſed Sauiour, to ouercome the olde ſerpent with al his cautels, by exerciſe in vertue, & ſpecial grace of thee.

The Angels of light deliuer me, from the Angels of darkenes, and from their great crueltie.

Let

Let thy obedience, Lord, recompence for mine obſtinacie, thy abſtinence, for my ſuperfluitie, thy meekenes and thy patience, for my pride, ireful hart and enmitie.

Thy charitie for my malice, thy deuotion for my dulnes, thy louing hart for mine vnkindnes, thy holy death for my wretched life, and for al my miſerie.

Haue mercy on al ſinners, Ieſu I beſeech thee, turne their vices into vertues, and make them true obſeruers of thy lawe, and louers of thee, bring them to bliſſe in euerlaſting glorie.

Haue mercy alſo on the ſoules in Purgatorie for thy bitter Paſſion, I beſeech thee: and for thy glorious name, Ieſu.

The holy Trinitie, one very God, haue mercy on me. *Pa. Aue.*

The fourteenth Petition.

i Iesu.Iesu.Iesu. graunt me grace,to fixe my mind on thee.
ii Iesu.Iesu.Iesu. graunt,&c.
iii Iesu.Iesu.Iesu. graunt,&c.
iiii Iesu.Iesu.Iesu. graunt,&c.
v Iesu.Iesu.Iesu. graunt,&c.
vi Iesu.Iesu.Iesu. graunt,&c.
vii Iesu.Iesu.Iesu. graunt,&c.
viii Iesu.Iesu.Iesu. graunt,&c.
ix Iesu.Iesu.Iesu. graunt,&c.
x Iesu.Iesu.Iesu. graunt me grace,to fixe my mind on thee.

IEsu graunt me grace, specially in the time of prayer, to fixe my minde on thee, and then remember my wretchednes, and faithfully to cal for helpe to thee.

That time to remember the perills of body and soule, which I haue escaped, and the benifits that I haue receaued through thy great charitie: and with all my harte Lord then to geue laude to thee.

In

In this prayer I thanke thee, for all the creatures, which thou haſte made to helpe man, and that thou haſt made him to thine image finally in thy glory to honor thee.

The motions of my runninge minde, the deſire of mine vnſtable harte in the time of prayer, ſtoppe and ſtaie, I beſeech thee.

Repreſſe the power of my ghoſtly enimies, which then drawe my minde from ghoſtly weale to many imaginations of vanitie.

With the hand of thy feruent loue, then I beſeech thee to take me: and ſtrength me in thy power, and with thy goodnes glad me.

Keepe me ſo occupied in good workes, that my prayers may be acceptable to thee.

Heare nowe, ſweete Sauiour Ieſu, heare the voice of a ſinner, which would faine loue thee, and

with the hart as greatly pleaſe thee as euer it hath offended thee: and if it pleaſe thy grace, more largely to recompenſe, it beſecheth thee.

Ieſu, ſaue mine enemies from thine enmitie, and forgeue them that they haue offended me, like as I woulde be forgeuen in thoſe things wherby I haue offēded the.

Lord, helpe al thoſe, which haue holpen me, or prayed for me, or ſhewed to me any deede of pitie.

Thy grace, Lord, and the merites of thy pretious blood, defend me from the ſtriking Angell and the ſpirite of peſtelence, and make him to ouerpaſſe me.

Haue mercy on all ſinners, Ieſu, I beſeech thee: turne their vices into vertues, and make them true obſeruers of thy law, and louers of thee: bring them to bliſſe in euerlaſting glory.

Haue

Haue mercy alſo on the ſoules in Purgatorie for thy bitter Paſſion, I beſeech thee, and for thy glorious name, Ieſu.

The holy Trinitie, one verie God haue mercy on me.

Pater noſter. *Aue Maria.*

The fifteenth Petition.

i	Ieſu. Ieſu. Ieſu.	geue me grace, to order my life to thee.
ii	Ieſu. Ieſu. Ieſu.	geue me, &c.
iii	Ieſu. Ieſu. Ieſu.	geue me, &c.
iiii	Ieſu. Ieſu. Ieſu.	geue me, &c.
v	Ieſu. Ieſu. Ieſu.	geue me, &c.
vi	Ieſu. Ieſu. Ieſu.	geue me, &c.
vii	Ieſu. Ieſu. Ieſu.	geue me, &c.
viii	Ieſu. Ieſu. Ieſu.	geue me, &c.
ix	Ieſu. Ieſu. Ieſu.	geue me, &c.
x	Ieſu. Ieſu. Ieſu.	geue me, &c.

IEſu geue me grace, to order my life and the workes of my body and ſoule with actual entēt finally to thee, & to the reward of thy in-

finite ioy and eternal felicitie.

The water and blood, which ranne from thy bleſſed heart, waſh my ſoule from ſinne and iniquitie, and purchace to me abundance of grace faithfully to ſerue thee.

O my Lord, my life, my might, my ſight, leade me, feede me, and ſpede me in the pilgrimage of this mortalitie.

Graunt me, Lord, by the merites of thy Paſſion, and vertue of thy moſte excellent and glorious Diuinitie, whatſoeuer thy wiſedome knoweth moſte expedient to me, which my miſerable life is not worthie to obtaine of thee.

At the houre of death (when I ſhall be accuſed before thee) for that death that thou ſufferedſt for ſinners, haue mercy on me.

Breake my froward harte, and make it obedient to thee. From ſou-

ſoudaine and vnfore-ſeene death, Lord, preſerue me.

Graunt me grace, to departe with contempte of this world, and with ioiful hart to come to thee.

Let the remembraunce of thy Paſſion, make me ioyfully to take temptation and tribulation for the loue of thee.

Make me moſte to loue that ioyfull life, that immortall glorie, moſt excellent bliſſe, and endleſſe felicitie, which is ordeined in the heauenly kingdome for the ſeruauntes of thee.

By the vertue of thy Incarnation, Natiuitie, Paſſion, and Reſurrection, graunt me theſe ſupplications, which I haue made to thee.

This inuocation and Pſalter of thee, by the meditation of thy moſte intierly beloued Mother, purchace to me gracious life and

blessed ending, free from debt and deadly sinne, I beseech thee, & after my bodilie death, euerlastinge life, with endlesse blisse and felicity.

Haue mercy on all sinners, Iesu, I beseech thee, turne their vices into vertues, and make them true obseruers of thy lawe, and louers of thee: bringe them to blisse in euerlasting glorie.

Haue mercy also on the soules in Purgatorie for thy bitter Passion, I beseech thee, and for thy glorious name, Iesu.

The holy Trinitie, one very God, haue mercy on me.

Dominus noster Iesus Christus humiliauit semetipsum pro nobis factus obediens vsque ad mortem, mortem autem Crucis.

Pater noster. Aue Maria. Credo.

Thus endeth this Psalter.

VNto ſuch, as haue none opportunitie to ſay the whole Pſalter together, it is good that they ſay the firſt v. petitions one day, and the ſecond v. another day, and the laſt v. another day, and ſo in three dayes they ſhall ſaye the whole Pſalter. But els if they may haue conuenient time, it is better to ſay the xv. principall petitions euery day, & ech of them x. times, with *In nomine Ieſu*, in the beginning, *Pater noſter. Aue Maria.* and at euerie fifth, like as it is writen in the booke, with *Dominus noſter. Pater noſter. Aue Maria. Credo.*

Here foloweth a hoolſome doctrine, how to reſiſte and ouercome the ghoſtly temptations of the Fiende.

DOctours do write, that in ſpiritual temptations we ſhould behaue our ſelfe otherwiſe, then

in carnall temptations. For carnall temptations, we ought to reſiſt and wreſtle with thē: but we may not doe ſo in ſpirituall temptations. Wiſely and diſcretly we muſt reſiſte them, but in no wiſe wreſtle with them, as thus: when the enemie putteth a motion of infidelity, reaſon not with him: & likewiſe when he caſteth a ſuggeſtion of deſperation, ſtriue not with him, but vſe this medicine.

Suſpend your reaſon, reſtraine al your ſenſes, and plucke vp al your ſpirits: and as the motion cometh, ſo let it paſſe, without ſtrife. If it be onely of the diſpoſition of our corrupt nature, this is ſufficiēt, if it be vſed. If it come of the enemie, he will not leaue ſo, but he will cleaue otherwiſe, and worke more trouble. Than after the councell of Doctours, vſe this remedie: Diſ-

ſemble

ſemble, and ſhew your ſelf to ſet it at nought, though it be great: and lift vp your mind to God, remembring his tender mercie in the redemption of man, and how it is his ordinance, with ſuch temptatiõs & paines to proue his ſeruauntes, to whom he entendeth to geue the crowne of glorie. But if the enemie be fierce and wil not ceaſſe for this (as he is moſt ſubtil & crafty) than meeke your ſelf to God, and offer your ſelf to ſuffer for his loue (and for the fruit of penaunce for your ſinnes) gladly & with thankes of heart, al paines, that it ſhal pleaſe his grãce to ſende you. And with that, call and crie with heart and word on the holy name of Ieſu x. times, ether more or leſſe, as your deuotiõ ſerueth, with ſome holy & ſwete meditation of reuerence to the ſame, as God ſhall put in your

minde. This vertue of mekenes, & confeſſion of the name of Ieſu in harte and worde, the enemie may not abide. For although for a time he will pretend and diſſemble, as though he were not abaſhed for that vertue & name: as the Serpẽt, of which Scripture ſaith, that for a time ſhe will ſtoppe her eares, and yet by the worde of the enchanter in concluſion ſhe is ouercome and takẽ: ſo certainly the enemie (that holy name named) is ouercome, although he will not be knowen, but ſomtime wil make inſurrectiõ more fiercely, after that holy name ſpoken. Then ſtrongly purſewe him with the ſame, and with mekenes: and ye ſhall ſee, how he will flee: to the great comfort of al thẽ, that abide as true ſeruauntes perſeuerant in this their proofe, to their great triumph, and vtter confuſion

of

of the enemie. This hath ben proued by experience.

A Narration.

A Certaine person there was, which by the space of two yeares, & more was troubled with such motions oftentimes by water and by lande. He had motions to desperation, & to the moste abhominable that may be, to destroy him self both by water, and otherwise. And this said person ceassed not, but called to God daily, to strength him, euer confessing him self his seruaunt, and the worshipper of the holy name of Iesu, committing him selfe only and wholy to the Passion of Christ and mercy of God. And sone after the said time, he had comfort, and was illumined or lightened in his soule, how to answere the enemie: to his great comforte, & to the edifying

of others, and that was thus. It was geuen to him by a light, that when ſoeuer ſuch a motion came to his minde, he ſhould take the motion for an occaſion of remembraunce to honour the Paſſion of Chriſt, & his bleſſed Mother the glorious Virgin MARY. And although that it came to his minde an hundred times in the daye, ſo oft to ſaye: *Adoramus te, Chriſte Ieſu*: and to the Mother of mercy, *Aue Maria*. And thus the perſon was cleane deliuered from his great temptation and trouble, to the greate encreaſe of hope in his ſoule, to the vtter driuing away of the enemie, and to the glorie of God: to whome be al honour and praiſe world without end. Amen.

FINIS.

HEREAFTER FOLOWETH

certaine deuout and godly Petitions, commonly called the Goolden Litanie.

LOrd haue mercie vpon vs. Christe haue mercy vpon vs. Lord haue mercy vpon vs: and graunt vs vertue of soule & minde in earth and aboue earth, that we may serue thee after the pleasure of thy wil.

God euerlasting Father, by thy heauenly vertue, haue mercy vpo vs.

The Sonne of God Redeemer of the world, haue mercy vpon vs.

The Holy Ghost, by thy goodnes, haue mercie vpon vs.

God the increate and vndeuided Trinitie, haue mercie vpon vs.

By thy diuine nature, haue mercie vpon vs.

By thy infinite meekene., haue mercie vpon vs.

By thy ſelfe and all goodnes that in thee thou beholdeſt, haue mercy vpon vs.

By the creation of heauen and earth, and al thinges that in them are, haue mercie vpon vs.

By thy goodnes that dideſt create Angels, haue mercie vpon vs.

By the loue that thou haddeſt, when thou created man to thine owne ſimilitude, haue mercie vpon vs.

By the greate loue that thou haddeſt to redeeme man after his fall, haue mercie vpon vs.

By that ineffable loue that thou haddeſt, when thou diddeſt chuſe the worthy virgin MARY to be thy Mother haue mercie vpon vs.

By the holy name of Mary, haue mercy vpon vs.

By the Conception of the Virgin thy Mother, the which was

ſanctified in her Mothers wombe, haue thou mercy vpon vs.

By the holy natiuitie of her, haue mercy vpon vs.

By the perfecte puritie and meekenes of her, haue mercy vpon vs.

By the moſte humble affection, which ſhe toke of thee in the lap of the Father, in her Virgins wõbe, haue mercie vpon vs.

By the mekenes of thy high Maieſtie, that thou diſdained not to deſcend into the wombe of the virgin MARY, haue mercy vpon vs.

By the fraile nature of ours that it pleaſed thee to take for our ſinne, not abhorring the ſame, haue mercie vpon vs.

By thy holy Natiuitie, that thou wouldeſt vouchſafe to be borne of a Maide, haue mercy vpon vs.

By the ineffable ioye, whiche thy Mother had in thy birth, haue mercy vpon vs.

By the colde Cribbe, in the which with vile clothes thou was wraped and laide, and with maidens milke nouriſhed, haue mercy vpon vs.

By the ioy of the ſhepherds, which honoured thee in the Crib, haue mercy vpon vs.

By thy painfull Circumciſion & ſhedding of thy precious blood, and by thy holy name Ieſus, and by al thy holy Saints, haue mercy vpon vs.

By the oblation & praier of the three Kings, haue mercy vpon vs.

By the oblation, wherewith thou was offered vp in the Temple, haue mercy vpon vs.

By the fleeing into Egipt, and by al the neceſſitie that thou ſuffredſt

fredſt there with the Virgin thy Mother, haue mercy vpon vs.

By thy going againe from Egipt into Nazareth, and obedience that thou was vnder thy parentes, haue mercy vpon vs.

By thy humble and meeke conuerſation, that thou hadſt on earth in the time of three and thirtie yeares that thou was conuerſant, haue mercie vpon vs.

By thy meeke obedience and paines, haue mercie vpon vs.

By thy holy meditatiõs in word and worke, haue mercie vpon vs.

By thy Baptiſme, and appearing of the holy Trinitie, haue mercie vpon vs.

By thy holy ſtedfaſt contemplations and kneelinges, and ouercomminge of the fiends temptation in deſerte, haue mercie vpon vs.

By thy thirſt and hunger, colde and heate, which in this vale of miſerie thou ſuffered, haue mercy vpon vs.

By the ſorow of thy harte, labour and wearines, haue mercie vpon vs.

By thy greate pouertie and contemplation, haue mercy vpon vs.

By the obtrectation of thine enemies toward thee, haue mercy vpon vs.

By thy watchings and praiers haue mercy vpon vs.

By thy holſome doctrine & benefites, and ſtrength of reſiſting, in that thou yelded not to thine enemies, haue mercy vpon vs.

By the tokens, wounders, & miracles that thou diddeſt, haue mercy vpon vs.

By the meke, ſwete, and holy conuerſation, haue mercy vpon vs.

By

By thy holy teares, and thy meeke entring into Ieruſalem on Pſalme-ſonday, haue mercy vpon vs.

By the inflamed deſire that thou had to redeeme vs, haue mercie vpon vs.

By thy meeke waſhing of thy Diſciples and Iudas the traitours feete, haue mercie vpon vs.

By thy moſte louing inſtitution of the worthy Sacrament of thy bleſſed blody & blood, Lord haue mercy vpon vs.

By the profound loue, in that thou ſuffered thy Diſciple ſainte Iohn to reſt on thy breaſte at thy laſte Supper, haue mercy vpon vs.

By the peace that thou didſt geue to thy Diſciples, haue mercy vpon vs.

By thy holy wordes and ſermons, haue mercie vpon vs.

By thy Passing great heauines that thou hadst, when thou didst pray to thy Father in the garden nigh to the Mount of Oliuete, haue mercy vpon vs.

By the vertue of thy prayer that thou offeredst vp three times, haue mercy vpon vs.

By thy painefull and feareful death, haue mercy vpon vs.

By thy agonie when thou offredst thy selfe willingly to the death, in obeing thy Father, haue mercie vpon vs.

By the shedding of thy blood for anguish, haue mercie vpon vs.

By the meekenes, in that thou wouldeste be comforted of the Angel, comforte me in al times, & haue mercie vpon vs.

By the triumphant wil that thou hadest, when thon wentst to meete them that sought thee vnto death,

haue

haue mercie vpon vs.

By the feareful taking, and violent laying on hands of the Iewes, haue mercie vpon vs.

By thy immutable goodnes that thou refuſedſt not to take the kiſſe of Iudas the traitour, and that thou healedſt the eare of the Biſhopps ſeruant, that was ſtricken of, haue mercie vpon vs.

By the holie bondes in the which thou was tyed, and led away, and by the braids in which thou was made werie that night, haue mercie vpon vs.

By the buffet which thou ſuffereſt at the Seate of Annas the Biſhop and others vnknowinge thee, haue mercie vpon vs.

By the loue and charitie that thou hadſt, when thou waſt ledde bounden before the Biſhop Caiphas, haue mercie vpon vs.

By the falſe witneſſe and lies by which thou was vniuſtlie condemned, haue mercy vpon vs.

By the vile ſpittings and illuſions, haue mercy vpon vs.

By thy buffetts and ſtripes, haue mercy vpon vs.

By the blind-foldinge of thy holy eies, and other reproches that thou ſufferedſt that nighte, haue mercy vpon vs.

By thy gracious beholding that thou beheldeſt Peter, and by all that labour & ſecrete vnknowen tormente, which thou ſufferedſt that night, haue mercy vpon vs.

By thy preſentation, and accuſation which they brought againſt thee before Pilate the Iudge, haue mercy vpon vs.

By the deſpiſinge and illuſion that thou ſuffredſt before Herode, and the white veſture in the which he

he ſent thee to Pilate, haue mercie vpon vs.

By all the labours that thou ſufferedſt in goinge from one Iudge to an other, haue mercy vpon vs.

By thy great patience and ſtilneſſe, haue mercy vpon vs.

By the ſhameful pulling of thy clothes and harde bindinge of thy bodie to the piller, haue mercie vpon vs.

By the harde beating of ſcourges, haue mercy vpon vs.

By the innumerable woonds of thy precious body hugelie ſhed out haue mercie vpon vs.

By all thy paines, dolours, colde and ſhaking, & the glad ſhedding out of thy bloode, haue mercie vpon vs.

By the purple veſtement and the crowne of thorne thruſt faſte vpon thy bleſſed head with vio-

lence, haue mercie vpon vs.

By the innumerable paines wherwith thou was tormented whē they ſmotte the croune of thorne with the Kinges ſcepter, and by the greate effuſion of thy precious blood, haue mercy vpon vs.

By the ſcornefull honouring and ſaluting of the Iewes, when they ſaid: Haile King of the Iewes, haue mercy vpon vs.

By their vile ſpitting on thy diuine face together with harde ſtrokes, haue mercy vpon vs.

By all the paines and heauines of heart that thou haddeſt, when Pilate ledde thee out vnto the people bearing the Crowne of thorne, and the purple veſtemēt, and ſaide: *Beholde the Man* haue mercy vpon vs.

By that dreadfull ſentence of death, and vile name, leading thee

vnto

vnto the mount of Caluarie, haue mercy vpon vs.

By the loue where with thou didſt beare the Croſſe to the place of paine vpon thy backe, haue mercy vpon vs.

By the labours, anguiſh, ſhame and beatings which thou ſuffredſt by the way, haue mercy vpon vs.

By al thy harde ſteppes that thou hadſt, bearing the Croſſe, when thou wentſt to thy death, haue mercy vpon vs.

By the great wearines of thy ſhoulders, on whiche thou didſt beare the Croſſe vnto the time thou failed for weakenes, haue mercy vpon vs.

By the compaſſion of harte that thou hadſt in meting of thy ſorowful Mother, and in bearing of thy Croſſe, haue mercy vpon vs.

By thy heauy loking and aſcen-

ding vp the high mount of Caluarie, on which thou was crucified, haue mercie vpon vs.

By the ſtripping of and ſpoiling of thy clothes in moſt confuſion in the ſight of the Virgin thy Mother, and all the people, haue mercie vpon vs.

By thy being naked, full of woondes, laden with great ſorowes enduring the colde of the wind, till the Croſſe was made ready, haue mercie vpon vs.

By thy painful ſteppes, when thou wenteſt nere to the Croſſe, and thereon was faſtened with boiſteous nayles, haue mercie vpon vs.

By thy tender teares and weeping, haue mercie vpon vs.

By the ache of thy veines and ſinowes and all thy members on thy Croſſe, haue mercy vpon vs.

By the thirling of thy right hande, and ſhedding of thy precious blood, Lord make vs cleane from al ſinne, and haue mercy vpō vs.

By the thirling of thy left hand, and by the holy woonde of the ſame, and thy holy blood, ſaue vs and haue mercy vpon vs.

By the ſore driuing of the nailes into thy holy Feete, and by the woondes of the ſame, and by the flowing out of thy precious blood, purge vs, and reconcile vs to thy father, and haue mercy vpon vs.

By the lifting vp of thy moſte holy body on the Croſſe, and by the violent paines wherewithall thy holy members were rufully pained, haue mercy vpon vs.

By the heauines of thy harte and all the ſtrengthes of thy ſoule,

ſaue me, defende me, & haue mercy vpon vs.

By the diuiſion or parting of thy veſtures, & the lot which they caſt on thy cote without ſeame in thine owne ſight and beholding, haue mercy vpon vs.

By the loue that thou hadſt hãging three houres on the Croſſe aliue, haue mercy vpon vs.

By the reproches and wordes ful of confuſion that thou heardſt hanging on the Croſſe, haue mercy vpon vs.

By the blaſpheminges and curſes & ſhameful reuiling that thou ſuffredſt on the Croſſe, haue mercy vpon vs.

By all the dolours that thou ſuffredſt in thy ribbes, loines and ſhoulders crucified, haue mercy vpon vs.

By all the paines that thou hadſt

hadst beinge sprede on the Crosse in thy sinowes, veines, feete and al thy members, haue mercy vpon vs.

By thy great mekenes in praying to thy Father for thine enemies, haue mercy vpon vs.

By thy mercy, by which thou promised to the theefe Paradise, haue mercy vpon vs.

By the care that thou had of thy Mother in thy tormente commending her to thy beloued Disciple, haue mercy vpon vs.

By the sword of sorow that went vnto thy Mothers harte, and the compassion & teares that she shed out for sorowe standing vnder the Crosse, haue mercy vpon vs.

By all thy holy Teares on the Crosse, and in all the time of thy life, shedde out for the world, haue mercy vpon vs.

By thy thirst, gall and eisell with

vineger, geue me to taſte of thy ſweete Spirite, and haue mercy vpon vs.

By al the holy words by thee pronounced both vpon the Croſſe, and in al thy whole life, haue mercie vpon vs.

By the weeping and crie, in the which thou diddeſt commend thy Spirit to thy Father, that our ſouls may be commended to thee, haue mercie vpon vs.

By the ſeperation of thy holie Soule from thy bleſſed and diuine bodie, haue mercie vpon vs.

By the enclininge of thy holie Heade vpon thy breaſte, encline ſweete Ieſus vnto vs, & haue mercie vpon vs.

By the huge dolefulnes of thy death, and intollerable bruſinges, in which thy harte was broken, haue mercie vpon vs.

By

By the opening of thy ſide, and the redd woond of it, and the precious blood, good Lord, pearce our harte with the ſpeare of thy loue, and haue mercy vpon vs.

By the precious blood and water that ranne out of thy holie Harte, waſh & make vs cleane in the ſame holie water and blood from al our ſinnes, and haue mercy vpon vs.

By the mercy that thou ſhewed on the Croſſe to the Centurio, and all the mercy that euer thou ſhewed to man, haue mercy vpon vs.

By the deſcending of thy holy Soule to Limbo Patrum, haue mercie vpon vs.

By the vertue of thy holy ſoule, wherewith thou brakeſt vp the gates of hel, and delliuered out the ſoules of thy friendes, haue mercy vpon vs.

By the taking downe of thy

holy Body from the Crosse, and the solēne Sepulture of it, & the lamē-ting of the Virgin thy Mother and Marie Magdalen, and other of thy frindes, haue mercy vpon vs.

By all the labour, wearines, so-row, and heauines that thou suffe-red from the daie of thy Natiuitie, vnto the houre of the departing of thy holy soule from thy bodie, haue mercy vpon vs.

By thy glorious and vertuous resurrection in body and soule, haue mercy vpon vs.

By the ineffable ioye of thy Mother, and other of thy frindes and the glorie of thy Resurrection haue mercie vpon vs.

By the grace that thou appeared to Marie Magdalen and other wo-men, & to thy Disciple in thy im-passible body after thy Resurre-ction, haue mercy vpon vs.

By

By thy marueilous and glorious Aſcenſion cõfort vs Lord in al our nedes, and haue mercie vpon vs.

By the diuine conſolation and ſending of the Holy Ghoſt into thy Diſciples, glad vs, ſanctifie vs, and ſtrength vs in faith, hope, and charitie, and haue mercy vpon vs.

By thy glorious and diuine Maieſtie, & the vertue of thy holy name, kepe vs gouerne vs now and euer, and haue mercy vpon vs.

By the Sonne in thy holy Godhed together in thy Manhod hidden, haue mercy vpon vs.

By thy ſelfe, and all goodnes and merites that in thee and in thy Mother thou didſt beholde, haue mercy vpon vs.

By thy celeſtial Miniſters Michael and Gabriel, keepers deputed to me, & al other thy heauenly Spirits, haue mercy vpon vs.

By the interceſſion and merites of ſaint Peter, ſaint Paule, S. Iohn the Euangeliſt, and other of thine Apoſtles, haue mercy vpon vs.

By the merites and interceſſion of thy holy Martyrs S. Stephan, and ſaint Laurence and all other, haue mercy vpon vs.

By the vertues and merites of the holy Fathers and Confeſſours, ſaint Auguſtine, ſaint Hierome, S. Chriſoſtome, ſaint Ambroſe, and al other, haue mercy vpon vs.

By the merites and praiers of holy ſaint Anne, ſaint Katherin, S. Barbara, and all other holy Virgins, and holy widowes and chaſte women, haue mercy vpon vs.

By the merits and praiers of all thy holy choſen Saintes, that are, were, and be for to come in heauen and in earth, haue mercy vpon vs.

Succour vs, ſweete Ieſu, in the trem-

trembling & ſtrait daie of Iudgement, and graunt vs in this exile and trãſitory life thoſe things that be neceſſarie to the helth of our body & ſoule, and after this life to liue in ioy with thee euerlaſtingly without end. Amen.

Lorde heare graciouſly my prayers and let my crie come vnto thee.

Praye vve.

LOrd geue to the quick grace, to the dead reſt, in eſpecial to them, that I am bounden, N. and to the Church holines, peace and cõcord. And that thou wilt vouchſafe, to take this praier to the honour and glorie of thy holy name, and that thou wilt vouchſafe to haue mercy vpon vs, & to forgiue vs al our ſinnes; & graunt euerlaſtingly, that we may perſeuer in all goodnes, & that we may ſerue thee.

And after this life, we may merite to raigne with thee, in euerlasting glory and life without end.

GODLIE AND DEVOVTE

Prayers made and collected by Sir Thomas Moore vvhile he vvas Prisoner in the Tovver of London.

GOod Lord, geue me grace in all my feare and agonie to haue recourse to that greate feare and wounderful agonie, that thou my sweete Sauiour haddest at the Mounte of Oliuete before thy moste bitter Passion, and in the meditation thereof to conceaue ghostlie comfort and consolation profitable for my soule.

Almightie God take from me all vaine glorious mindes, all appetites of mine owne praise, al enuie, couetousnes, glotonie, slouth, and leacherie, al wrathfull affecti-

ons,

ons, all appetite of reuenginge, all desire or delite of other folkes harme, all pleasure in prouokinge anie person to wrathe and anger, all delite of exprobration and insultation againste anie person in their affliction or calamitie. And giue me, good Lord, an humble, lowlie, quiet, peaceable, patiente, charitable, kinde, tender, and pitiful minde, with al my vorkes, and al my words, and al my thoughts, to haue a taste of thy holy blessed Spirite.

Geue me, good Lord, a full faith, a firme hope, and a feruente charitie, a loue to thee, good lord, incomparable aboue the loue to my selfe, and that I loue nothing to thy displeasure, but euery thing in an order to thee.

Geue me, good Lord, a longing to be with thee, not for the a-

uoidinge of the calamities of this wretched world, nor so much for auoiding of the paines of Purgatory, nor of the paines of hel neither, nor so much for the atteining of the ioyes of heauen in respecte of mine owne commoditie, as euen for a very loue to thee.

And beare me, good Lord, thy loue and fauour, which thing my loue to thee-ward (were it neuer so greate) coulde not, but of thy great goodnes deserue.

And pardonne me, good Lord, that I am so bolde to aske so high petitions, beinge so vile a sinfull wretch, and so vnworthy to obtaine the lowest: but yet good Lord, such they be as I am bounde to wish for, and should be nerer the affectual desire of them, if my manifolde sinnes were not the let. From which, ô glorious Trinity, vouch-

vouchsafe of thy goodnes to wash me with that blessed blood that issued out of thy tender body, O sweete Sauiour Christ, in the diuers torments of thy moste bitter passion.

Take from me, good Lord, this luke-warme fashion, or rather key colde maner of meditation, and this dulnes in prayinge vnto thee: and geue me warmnes, delyte and quicknes in thinkinge vpon thee, and geue me thy grace to long for thy holy Sacraments, & specially to reioice in the presence of thy very blessed bodie, sweete Sauiour Christ, in the holy Sacrament of the Aulter. And duely to thanke thee for thy gracious visitation therewith: and at that high memorial, with tender compassion, to remember and consider thy moste bitter Passion.

Make vs all, good Lord, virtually participant of that holy Sacrament this day, and euery day make vs al liuely members, sweete Sauiour Christ, of thy holy Misticall body, thy holy Catholike Church.

Dignare Domine, die isto sine peccato nos custodire.

Miserere nostri domine miserere nostri.

Fiat misericordia tua Domine super nos, quemadmodum speranimus in te.

In te Domine speraui non confundar in aternum.

Ora pro nobis, Sancta Dei genitrix.

Vt digni efficiamur promissionibus Christi.

LOrd geue me patience in tribulation, and grace in euerie thing to conforme my wil to thine, that I may truely say: *Fiat voluntas tua sicut in cælo & in terra.*

The things, good Lord, that I pray for, geue me thy grace to labour

bour for. Amen.

pater noſter. *Aue Maria.*

GEue me thy grace, good lord,
to ſette the world at nought.
To ſet my mind faſt vpon thee.
And not to hange vpon the blaſt of mens mouthes.
To be content to be ſolitarie.
No to long for worldly companie.
Litle and litle vtterly to caſt of the world.
And rid my minde of al the buſines thereof.
Not to longe to heare of any worldly thinges.
But that the hearing of worldly fantaſies may be to me diſpleaſant.
Gladly to be thinking of God.
Pitiouſly to call for his helpe.
To leane vnto the comfort of God.
Buſily to labour to loue him.

To humble and meeke my self vnder the mighty hande of God.

To knowe mine owne vilitie and wretchednes.

To bewaile my sinnes past.

For the purginge of them patiently to suffer aduersitie.

Gladly to beare my purgatorie here.

To be ioyful of tribulation.

To walke the narowe way that leadeth to life.

To beare the Crosse with Christ.

To haue the laste thinges in remembraunce.

To haue euer before mine eye my death that is euer at hand.

To make death no straunger to me.

To forsee and consider the euerlasting fier of hell.

To praye for pardon, before the Iudge come.

To haue cõtinually in minde the Passiõ that Christ suffered for mee.

For his benefites incessantly to geue him thankes.

To buy the time againe, that I before haue lost.

To absteine from vaine confabulations.

To eschue light fooliſh mirth and gladnes.

Recreations not necessaire to cut of.

Of worldly substaunce, frends, libertie, life and al, to set the losse at righte nought, for the winning of Christ.

To thinke my most enemies my best friends.

For the bretherne of Ioseph coulde neuer haue done him so muche good with their loue and fauour, as they did him with their malice and hatred.

These [illegible]des are more to b
desired of euery man, then all th
treasure of al the Princes & King
Christian and Heathen, were it
gathered and layde toge-
ther all vpon one
heape.

FINIS.

Aug. in Psal. 42.

This is the Iustice of mã in this lif
Fasting, Almes-deedes, and Prayer

e to be
all the
& Kings
ere it
ge-

this life
Prayer.